The Priest

Edited By Priests For Priests

June, 1952

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In Memoriam

"THE man I have in mind is well-read in the sacred sciences. He is familiar with history in its major trends. He does not smile down his nostrils at the weaknesses of modern pagans, just because they are modern and pagan. He remembers that St. Paul also dealt kindly with dilettantes of his day—people who dabbled in religion and raised a monument 'to the unknown God.' He has a clear grasp of the position of Catholic layfolk in the world today. He has counseling skill for their problems, the power of healing the wounds of their souls, of shedding light on the dark corners of life, of giving himself without stint to the needs of his fellow creatures. Perhaps I can best sum it up by saying that the ideal master, like St. Thomas, lives by a strong interior spirit which makes all that he says to flow from the wells of divine contemplation."

These words appeared in the July, 1950, issue of **The Priest** and were written by Father Robert Brennan, O.P., as a statement of the ideal qualifications of the man who would fulfill the great need of our day—the bringing of sound theological knowledge to the lay-

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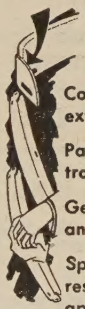

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man. They were of a piece with his whole article and we thought that he deduced them in a simple logical fashion from what he had said about the role of theology in the life of the layman.

Actually they were drawn from a life, that of Father Walter Farrell, O.P., as we learned from a tribute to Father Farrell in the April, 1950 issue of **The Thomist.** Let them serve as a tribute here to the memory of the brilliant author of **Companion to the Summa.**

An Institute of Spiritual Theology

DURING July, the Dominican Theological Faculty of St. Rose Priory, Dubuque, will conduct an Institute of Spiritual Theology at their House of Studies in River Forest (suburban Chicago). Open only to men, priests and brothers, it will offer a complete course in spiritual theology and allied subjects over a period of three summers.

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For information as to fees and reservations get in touch with Fr. Jordan Aumann, O.P., Dominican

THE PRIEST **JUNE, 1952** **VOL. 8. NO. 6**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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The New Lenten Regulations

DURING Lent a fellow told us he was putting on weight trying to stay out of sin. Seems he was accustomed to a fairly heavy lunch, and his understanding of the new regulations was that you lapsed into sin if you couldn't get through a dinner that was at least twice as large as your lunch. We'll never know where he got that upside-down interpretation of the law. . .

But now that it's all over, we

Continued on page 474

Catholic Fund Campaigns

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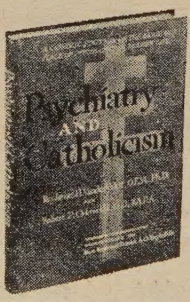

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Capital Outlook

by
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* * * * *

COMMENT ON RELEASED-TIME: A number of newspapers have commented editorially on the Supreme Court decision which upheld the New York State system of released-time for religious education. The New York **Herald Tribune** called the decision a "common-sense view of released-time." The **Herald Tribune** went on to say that "so long as coercion is lacking, and no attempt is made to turn the public-school machinery into any sort of instrument of religious force" it agrees with the Court that there is nothing incompatible with this sort of program and the constitutional requirements of the First Amendment. The **Herald Tribune** also noted that the program now rested with local school boards and that these boards should make sure "the actual arrangements for released-time are practical and that they do not accentuate religious differences."

The New York **Times** found the majority position "persuasive." At the same time the **Times** could not overlook the merit in the minority argument concerning the abuses which released-time programs are said to foster. The **Times** said however:

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ethical training, we feel that the door cannot be closed to a program—shared by 2,000,000 or more young children over the nation each year—that offers promise of strengthening the religious and moral fiber of our youth."

The Washington **Post** also noted some weaknesses in the majority view, the element of coercion, for example, and warned that "other legal tests" are pending. If the element of coercion is found to exist in other cases the **Post** argued "the released-time programs will be wide open to attack." Declaring that the **Post** believed in the McCollum decision as firmly as did the dissenters on the present case, the editors also noted that the McCollum decision did not preclude the possibility of a "fresh application of its principles to each case that arises."

"The dissenting justices in the present case think that the majority has now gutted the doctrine of the McCollum decision. We do not share that view. The constitutional guarantee against 'an establishment of religion' does not, as Justice Douglas pointed out, raise a barrier of hostility between church and state . . . What the First Amendment does require is freedom of the individual to make his own choice in regard to religion."

The Christian Science Monitor commented editorially on a Knights of Columbus advertisement which had asked "Should children learn about God—in school?" The **Monitor's** editorial appeared the day after the Court's decision was announced and its reasoning is applicable to the released-time controversy.

In answer to the Knights' question, the **Monitor** said, "virtually every religionist would answer 'Yes'—to the extent that God is worshipped by nearly all mankind through various faiths . . . etc. etc. But many will not agree with the subsequent statement (by the Knights) that 'children cannot . . . get this kind of education in the public schools' because 'there is a law against it.' . . . What the laws of practically all the American states forbid is the teaching of any one sectarian doctrine in the public schools. They do not prevent, and good teaching does not neglect, the relating of secular knowledge to moral, ethical purposes in life and society, nor the acquaintance of pupils with the importance of religion in general as a force in nations and communities . . . it should not be thought that the public schools are debarred from teaching in a nonsectarian way about the existence of God. Nor should sectarianism ever operate to diminish that freedom."

* * *

RELIGION IN POLITICS: Roscoe Drummond, the chief of **The Christian Science Monitor's** Washington news bureau, has recently devoted two columns to the general theme of religion in politics. In one column he asked "What lies behind Morris-McGrath Firing?" Drummond doesn't answer the question but he does bring out a number of interesting connotations. Drummond is concerned that the view, first proposed by

Continued on page 462

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The Priest

Vol. VIII JUNE, 1952 No. 6

Editorial Comment

Some Practical Advice to the New Priests

SHORTLY after I was ordained, an old, old priest took me aside for a word of advice. "My boy," he said in his kindly way, "let me give you two words of wisdom. First of all, make friends in the priesthood. Tie as many of your brother-priests to yourself as you possibly can. Get into a good 'circle' and stick with it. — Second, save your money!"

The value of the first point is self-evident. We ought to live within the frame of our priesthood. Interests, hobbies, friendships—all should be priestly. We must have friends available, priestly friends, for recreation and vacation, for counsel in time of perplexity, for an occasional boost in morale when circumstances call for it. There should be one in particular—not in the sense of those emotional relationships that so upset community life—but all of us should have at least one prudent and sympathetic friend to whom we can go with our "beefs" and "gripes," someone before whom we can just "blow the lid off," get things out of our system, without danger of giving scandal, and with the assurance that our secrets will be kept.

As to the second point—"Save your money!"—that tied in with what one of our professors had told us in the seminary. He advised us to take out an endowment policy. "It's the only money you'll ever save," he said. And how right he was!

The secular priest is strictly on his own. The regular can fall back on his community for support if his health should break. Not so the diocesan. From that point of view, in fact, we're not even as well off as the unskilled laborer. He at least has Social Security!

Perhaps I was naive. On our way through the seminary, our class was required to take two

physical examinations. This was natural, I thought, in view of the fact that we were contracting for lifelong support. No Bishop would want to assume the burden of keeping a perennial invalid.

The Meaning of "Support"

It wasn't until some time after ordination that I learned the meaning of "support." It meant that you had a post as long as you were physically and morally able to fill that post. And if you got sick, the one thing you never did was to send your hospital bill to the Chancery. Apparently the Bishop assumed that you had been sensible enough to lay a little aside regularly for just such emergencies. Nevertheless, there are such people as improvident priests, and when we're well it's hard to foresee disaster. For instance—these are a few typical examples, and I'm sure most of the Fathers reading this can match them from their own circle of acquaintances:

At the annual retreat last year in one diocese the hat was passed for "poor Father So-and-So," who had been in the municipal sanitarium with consumption over a year and was now hard up.

I learned about an old priest in a wheelchair for months with arthritis. If he only wanted so much as a cigar, he first had to "bum" a nickel from the Sister Superior.

Another old priest was retired after his Golden Jubilee on a basis of living free at his rectory with a $50 monthly honorarium from his parish. That's less than $12.50 a week — barely enough to keep a gentleman's pants pressed. Again, the Ordinary in this case must have presumed that the monthly check from the parish would merely supplement and ease along the income the pastor had built up through the years from personal sources.

Still another pastor was stricken in middle life and confined to a hospital for seven months. The Sisters very charitably made no charge for his room, but he had to have a nurse 24 hours a day. That came to $200 a week; and his assistants were at their wits' ends trying to find funds until, mercifully, the sick man died just in time to avoid embarrassment.

These are a few of the hard facts of life in the diocesan priesthood.

Insurance Is Providential

It seems, then, that insurance is one of the ordinary instruments of Divine Providence in looking after us. God and our Bishops expect us to use our common sense—to keep the roof mended against a rainy day, as they say.

That seminary professor was right. It seems that we priests just can't save money. We have our board assured, so that our other income is in the nature of pocket-money. We're free

spenders, generous tippers, dishing it out right and left to panhandlers. But—and this is important—we do pay our bills. And the notice from an insurance company is in the nature of a bill. You'll pay it. The difference is that it's money saved, guaranteeing a reserve fund on tap in case of emergency, and protection in case of death.

(Even the State recognizes the value of insurance as a factor in preserving society against dependents. Your income from insurance is tax-free, and the names of your beneficiaries are never published in the papers.)

"But I don't have any dependents. There's no one I want to make rich when I die."

Leave it to your mother, then; God knows she prayed and sacrificed enough to get you through the seminary. After she goes, you can leave it to your parish or the diocese, after your just debts have been settled. You could specify Masses for your soul.

But let's skip all that. Let's concentrate on the matter of building up an endowment or a monthly income to mature when you are, say, 65 years old.

(You're in line for a parish now, and if you think of 65 as an advanced age, look at the priests ahead of you. You'll survive, and very probably to a ripe old age. "Si autem in potestatibus, octoginta anni et amplius . . .")

"But I'm young, and I'm at the height of my powers."

Listen, Son, to an older priest. The years will slip by quicker than you dream—and the happier you are, the faster they'll go.

A salesman tackled me the September after ordination and sold me a piddling little endowment policy to mature in twenty years. In a few years, that check will be in my hand. It hardly seems possible. Yet now I wish that that salesman had been more aggressive, because only last month I took out another policy (my fourth) for more than twice the face of that first one, to mature when I'm 65. But now my premiums are far higher than they were when I was a sweet 26.

You're now at the height of your powers. Granted. But in ten years you will no longer be taking the steps two at a time. In twenty years, you'll be stopping to rest between the landings. And in thirty years, when you take your feet out of bed mornings and plant them on the floor, you'll be wondering how you'll ever be able to walk on them for another eighteen hours.

A Plan For Retirement Income

Let's assume, now, that at the very least you'll be making $75 salary plus $30 in Mass stipends. You'll have other little gratuities, of course, but let's put your

income at $100 a month. Also, you're just 26.

Call up your insurance agent and talk to him about a policy providing a retirement income at 65. Starting now, a premium of $21 monthly will give you an income of about $100 monthly, beginning when you're 65 and going on for the rest of your life. That premium includes a clause providing that if you become permanently disabled, the company carries your policy for you: "Waiver of premium" they call it—it insures your insurance.

As soon as your policy has been delivered, you are protected to the tune of $7,000. This figure increases as your dividends are compounded with the company.

At 65, you may want to cash in your policy and pick up your savings. In that event, you will have $15,000 coming to you.

All this time, your savings have been accumulating and are available on loan in case of an emergency such as an operation, a siege in the hospital, or even —so help me—a trip to Europe or a summer cottage on the creek.

(I've been basing all this on the rates of Northwestern Mutual of Milwaukee. It's one of the blue-chip concerns, insuring mostly professional people.)

Do it now, before you're a year older and while your premiums are at a minimum. You'll never get your insurance cheaper. You won't miss those premiums. They'll become a habit with you. As the decades pass, all you'll have will be what you've saved. And you'll be glad that you insured yourself young.—R. G.

The Power of the Mass

If Protestantism is to survive, it must compete with the Roman Church in those areas of thought and life where she is strong. The real genius of the Roman Catholic Church is her ability to make God real to the last and least of the human race. There are listless worshippers before Catholic altars, yet the divine glow is present in enough hearts with sufficient frequency to make the Roman Mass the most successful religious service known to man.

The hush which comes over most congregations when the Consecrated Host is elevated is not a matter of theatrical effects cleverly arranged; something is really happening in the hearts of the people. As a Protestant untrained in Catholic worship, the writer can testify that there have been repeated occasions when the Mass was for him a channel of divine grace. The power of the Mass is a fact that Protestants cannot escape; it must be faced.—J. R. Scotford in **The Christian Century.**

The Vatican Radio Station

John A. Hardon, S.J.

Preaching the Gospel to all nations

ACTING on the suggestion of the director to make the Vatican Radio better known to American Catholics, I wish to give some of my own experiences and impressions while working at the Vatican Radio Station during the Holy Year of 1950.

The *Radio Vaticana* began operations on February 12, 1931, the ninth anniversary of the coronation of Pius XI, when, for the first time in the history of the Church, the voice of the Holy Father was carried over the radio to every corner of the globe. A typical press reaction in the United States to this first broadcast was the comment of the *Literary Digest* that "St. Peter's Pentecost sermon had its miracle of tongues, and now out of the laboratory of Marconi comes another marvel of tongues which enables the world to sit in audience to St. Peter's spiritual descendent—Pope Pius XI." Incidentally, R.C.A. presented to Pius XI a huge album, bound in white goatskin, of American press clippings describing this initial broadcast.

The Vatican Radio Station, HVJ, was installed under the supervision of Senator Guglielmo Marconi, radio pioneer, just inside the medieval wall of the 110-acre papal state. The transmission building and towers are part of the old summer residence of Pius X, 78 meters above sea level, on top of Vatican Hill and a few hundred yards behind St. Peter's.

At the present time, the Station has a nucleus of some sixteen Jesuit Fathers and Brothers who form a separate community specially devoted to the management and transmission of the radio programs. Another score of priests and laymen drawn from the various colleges of Rome are also on the regular staff, besides hundreds of guest speakers and artists who appear on the programs from time to time.

The current schedule calls for weekly broadcasts in twenty-six languages, including Russian and Arabic. Broadcasting time is between 8:30 in the morning and 10:30 at night, on four wave lengths, variously chosen for best reception in any given country.

The daily broadcasts are roughly divided into two classes — news commentaries in the afternoon, and regular programs in the morning and evening. English is one of the relatively few languages that has

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at least two daily transmissions, besides a special half-hour news summary to India and the Far East every Tuesday.

A Typical Week

My own association with the Vatican Radio covered the period from May to October, when the Station was on summer order. But actually the type and order of programs are about the same the year around.

Sunday morning at 11:15, we opened the program with, "Praised be Jesus Christ. This is the Vatican Radio broadcasting on the following wave lengths. . ." All the Vatican broadcasts begin in this way, so much so that many pieces of mail arrive at the Station addressed to: "Praised be Jesus Christ, Vatican Radio, Rome."

Then follows a reading of the Gospel for the Sunday and a homily on the text, lasting altogether about 12 minutes. The homily is given in English every fifth Sunday, with German, Spanish, and Polish alternating in sequence.

Following the homily, begins the Sacrifice of the Mass, said right in Vatican City, and since the beginning of 1951 in the crypt of St. Peter's. At the Holy Father's personal request, the intention for which the Mass is offered is World Peace. Except for the silent parts of the Mass, most of the prayers are directly transmitted; even the words of Consecration are carried over the microphone, in a whisper, but perfectly audible. During the Offertory and the Canon, there are recordings of Latin hymns by one of the Roman choirs. A full sixty minutes are allowed for the Mass itself, at the end of which we signed off in the reverse order of how we began, closing the English program with, "Laudetur Jesus Christus. Praised be Jesus Christ."

At four in the afternoon for fifteen minutes we had the daily news commentary on world events. About two hours before, you arrive at the Vatican and are given four or five pages of news items in two parts. Part one is the official *Bolettino* from the Papal Secretariate, containing the first public announcement of the appointment of bishops, condemnation of heretics, etc.

On August 14, 1950, for example, the notice that the Holy Father would define Our Lady's Assumption reached the Vatican Radio about 3:50 p.m., so that the English program at four o'clock was the first to announce this momentous information to the world.

Part two of the news bulletin is a running commentary on Roman and world events during the past twenty-four hours, especially those touching on morals and religion in various countries.

The Vatican Radio "receiving department" listens in on the broadcasts from other countries; this information is sifted

and interpreted and the finished product is ready for announcement the following day. However, since all the news bulletins are in Italian, the first job of the announcer is to translate his Italian text into readable English — using a lot of shorthand — and stand by for transmission at four o'clock. As might be expected, broadcasts from behind the Iron Curtain form a large part of the news that has to be "re-interpreted" by the Vatican Radio practically every day.

Programs Are Widely Heard

The usual sequence in the afternoon is Italian, Spanish, French, German, English, and Polish, preceded by commentaries in other languages, though only the first six mentioned have daily transmissions. Perhaps the most practical benefit of this quarter hour of news is that European press agencies use it for immediate release to the papers, and radio stations in and outside of Europe pick it up for relayed transmission over local networks.

Two incidents that stand out in my memory will indicate how closely the radio news is followed by some listeners.

Late in the evening of August 14, 1950, a telegram reached Vatican City from the State Department in Madrid, complaining that neither the afternoon nor the evening broadcasts in Spanish carried any statement about the coming definition of the Assumption. "We have been listening for five hours," it read, "and every program since the English at four o'clock announces the future definition — all except the Spanish. Yet Spain has been in the forefront promoting this new glory of the Mother of God."

Promptly apologies and an explanation were wired back. "The afternoon transmission in Spanish was at 3:15, a half hour before the news reached the radio; the evening transmission at nine o'clock was a recording, made the morning before by the director of the Spanish broadcasts, who had to leave Rome for the day."

On another occasion, again in the Spanish newscast, the name of the El Salvador representative at the Vatican was accidentally omitted from the list of diplomats received by the Holy Father the previous day. This time a phone call from the El Salvador Embassy came in right after the program. The omission was supplied that same evening.

At 7:30 in the evening on Sundays, we conducted a series of conferences with the general title of "Roma Sacra," dealing with some aspect of religious art or history in the Eternal City.

Monday evenings there was a talk on the Missions; one sequence dealt with the Convert Movement in the United States,

and provoked some bitter comments in the Communist press about "Vatican-American politics."

Every first Monday, Father Moore of the African Mission Society explained the Holy Father's Mission intention for the coming month.

Thursdays were reserved for the "Voice of the Holy Father," when important Papal pronouncements of the past week were paraphrased and explained in English.

On Fridays the Sacred Heart program was broadcast from recordings sent through the courtesy of Father Eugene Murphy in St. Louis.

Saturdays we made an effort to feature some phase of devotion to the Blessed Virgin Mary. One series was a dramatization of events at the Canadian shrine of Le Cap de Madeleine.

Again for nine weeks before the definition of the Assumption, I had the privilege of defending the prospective dogma in a novena of transmissions directed specially to England and occasioned by the unexpected opposition of the Anglican hierarchy.

Papal Ceremonies on the Vatican Radio

Besides the regular daily programs, the Vatican Radio broadcasts all the major functions in which the Holy Father takes part. During the Holy Year, there was hardly a week that one of these public ceremonies was not on the air. For the canonizations and beatifications, an effort was made to give those languages a preference whose people are known to be especially devoted to the new blessed or saint. Yet English seemed to have a priority all its own, being allowed to broadcast every function with almost no exceptions.

I have before me the pass card, "carta di libera circolazione," for getting to the radio booth on December 24, 1950, for the closing of the Holy Door. To forestall anything like duplication, the pass is made out for one day, issued to one person in his full name, stamped with the official seal of the Vatican and countersigned by the director of the Radio Station.

Along with the pass, we always received detailed instructions on the order of the ceremonies, printed copies of the ritual to be used, and personal directions on what to do and not do during the broadcast. A sacred rule that was always repeated and observed was to "stop talking into the microphone as soon as the Holy Father begins to speak." And another to "allow the audience to listen to the music and chant as much as possible."

The canonization of St. Mary Goretti, in the evening of June 24, was outstanding. (I did not

have the pleasure of assisting at the definition ceremonies on November 1.)

Three microphones were set up in the windows of the Archives Building, on a level with the papal throne and directly facing the Vatican Palace where the mother and family of the new saint were watching. Conservative estimates placed the crowd at 500,000, filling every available space from the bronze doors of St. Peter's, into the Piazza, and down the Via della Conciliazione as far as the eye could reach. A striking contrast was a group of red-robed Monsignori, crowded and standing on the roof of the papal residence, and the Goretti family honorably seated below them at the window of the Pope's apartments.

A Homily "Ex Tempore"

It was an exhausting ceremony, during which the Holy Father looked tired and worn out, with perspiration streaming down his face, until the proclamation of sanctity was over and normally he would sit down to read a short homily in Latin. But now he suddenly called to the *ceremoniere* to take off his heavy red cape, signaled to the radio attendant to bring him the microphone, and then, standing with arms outstretched and facing the vast multitude before him, he gave the most eloquent panegyric on purity and plea for chastity that I ever hope to hear this side of heaven.

He spoke in Italian for about fifteen minutes, *ex tempore,* and with such fervor that the only comparison you could think of was of Christ preaching the Sermon on the Mount. After praising the heroism of "la martire di purezza," the Pope directly addressed the thousands of young people who were listening to him.

"Dearly beloved youth," he asked them, "the special object of the love of Jesus and of Us—tell me—are you resolved to resist firmly against every attempt made to violate your chastity?" He paused — and then received in response a thunderous answer, "We are! We are!" that was carried by radio to the ends of the earth.

During 1950, there were held over one hundred general audiences, mostly in St. Peter's, when up to 60,000 pilgrims would crowd into the Basilica to see the Holy Father and receive his blessing. One of the pleasant duties of the Vatican Radio staff was to assist in the direction and organization of these massive gatherings.

Up to three hours before the Pope was due, pilgrims would begin to file into St. Peter's. The ideal was to get as near as possible to the dais in the center of the Basilica, from which the Holy Father would speak to the crowd. Two microphones were set up, one on the dais for

the Holy Father, and one below for the announcer.

In order to better dispose the people for the audience and to give them a sense of unity for the occasion, the members of the radio personnel would take turns in leading their respective language groups in appropriate hymns and prayers. An important detail was to check the list of pilgrimages scheduled for that day. The name of the pilgrimage was called out over the P.A. system, resounding through the Basilica. For example, "St. Margaret's Parish of Sydney, Australia." Someone in the pilgrimage called back, "Here," or otherwise made his presence known, and the group would be checked off as present.

By the time the Holy Father arrived, therefore, these 60,000 people "from every nation under heaven," had come to feel their unity in devotion to the one Vicar of Christ on earth. And on the practical side, all the absentees on the Pope's list were crossed off, so that he could safely read the names of the pilgrimages present and bestow his blessing on each group without danger of blessing them *in vacuo*.

Communists and Correspondence

One of the most interesting characters I met at the Station was Father Alexei, a priest convert from the Russian Orthodox Church. When the Reds threatened to liquidate him, he fled from Crimea to Germany, where he lived through the horrors of the war and was converted from Orthodoxy in 1948 by the good example of the German Catholics during and after the war.

He came to Rome and was given work on the Vatican Radio, though otherwise living in private quarters because of his family. Ordinarily he had only three broadcasts a week, speaking in Russian, and preceding the English program at seven in the evening. It was an inspiration just to watch him at the microphone, alone in the studio, speaking to his people in their own language and pouring his soul into every word that he said.

The Russian program seemed to be the most listened to by the Communists, as shown by the efforts which the Red-controlled stations made to interfere with it. A familiar device was to run another program of high power on a wave length next to the Vatican's, thus drowning the later out.

The English broadcasts were also a target for Red interference. One half-hour news commentary on Tuesdays, for instance, had perfect reception in India, until the Reds caught up with it. Then word came from Father Rodriguez, our contact in Kurseong: "Communist heterodyne static on your present wave length makes it impossible to hear what you are saying." Even in Italy, there was

interference with certain programs, not the strictly religious ones, but those in which issues touching on Red policy were discussed by the Vatican.

The correspondence connected with the Vatican Station is probably unique in the field of radio. Thousands of listeners write in for a verification of some program they heard — just to have the satisfaction of knowing they had contacted the Vatican.

To expedite matters, special cards were printed with a picture of some Roman scene on one side and the verification data on the other. Very simply, the card stated in Italian, French, English, German and Polish that: "The programme which you reported as of . . . is hereby verified." Along with these cards we usually sent a copy of the radio time-table current for the season.

Letters also came from sincere inquirers who had listened to a conference program and wanted more information. One correspondent of this type was an Anglican minister in England. Several conversions could be directly traced to these inquiries. Others would ask for favors — relics, holy cards, articles blessed by the Pope, books on Rome, lives of the saints recently canonized, etc.

In English speaking countries where the Vatican Radio can be easily heard, there are cooperative individuals who keep the Station informed how well the programs are received. The best example is undoubtedly a lady who signs herself, "Nurse Townshend," from Gainsborough, England, and who for years has been sending in a complete report on all the English language broadcasts from the Vatican. This means up to two pages of details every day, covering volume, static, interference, and general audibility on the different wave lengths. Immediately after a canonization or similar ceremony, she wires to Rome, stating briefly how well the transmission was received in her part of England.

However, most of the letters are from interested listeners, frequently non-Catholics, who want to express their appreciation or put in a bid for some special program. I have before me again a letter from a listener in Plymouth, Devonshire, who says, "We love the Sacred Heart programme. It is grand —and also 'Roma Sacra.' But I think our really great event is when we get the newly ordained priests' blessings. . . The canonization broadcasts have come over wonderfully clear, and it's been very noticeable how strong His Holiness' voice has been in all these ceremonies."

The reference to the newly ordained priests' blessing is to a custom in vogue for some time of having the young priests in Rome open a broadcast in their native language by

giving their first priestly blessing to the radio audience. This may be the only blessing that some of them will ever give to their families back home, if their homes are in Communist territory.

The Vatican Radio of the Future

A question often asked in these letters, as in one from an American bishop on the East Coast, is: "When will the Vatican Radio expand its facilities and increase its power, so that we can hear the programs always and easily?" Here I think a few statements from officials connected with the Vatican Radio will be a revelation to many American readers.

In the "Official Bulletin of the Central Committee for the Holy Year," twenty-two out of forty-seven pages of the text deal with the Vatican Radio and its prospects for the future.

Writes Monsignor Montini, from the Papal Secretariate of State: "The present installations in the Vatican Radio are extremely modest, not only because they were set up several years ago but also because, initially, they were intended for a very limited service which Catholic listeners throughout the world today declare quite insufficient."

Padre Soccorsi, director of the Station, is more detailed. The plans for expansion as approved by the Holy Father require up to six million dollars, and would include two 100-kilowatt short-wave transmitters (one of which has already been donated by the Catholics of Holland), another of less potency for radio-telegraphy, a 100-kilowatt transmitter for medium waves, and twenty-nine wireless masts, nineteen for intercontinental transmissions and ten for European service.

"In order to safeguard its legal right," says the director, "the Vatican has assumed the obligation of constructing the foregoing plant by making an official declaration in the International Broadcasting Conferences which allot waves on the basis of technical means capable of putting them into effect."

However, in the event that this projected expansion is not carried to an early completion, the Vatican would lose the rights to the use of the waves presently allotted to it by international agreement. "For this reason," he concludes, "the new Vatican installation must be ready as soon as possible, at least for 1952."

Realizing that these plans are also those of the Vicar of Christ, we may sincerely hope that they will not be disappointed.

To laugh at a vile jest is to endorse the devil's currency.

The Feast of the Sacred Heart

A day of reparation at Our Lord's own request

Francis Larkin, SS. CC.

IF there is one feast that should be dear to the heart of every priest, it is the Feast of the Sacred Heart.

Yet this Feast is not celebrated by all with the pomp and solemnity Jesus demands and expects.

For some—perhaps even for many—the Friday after the Octave of Corpus Christi is simply an ordinary weekday, the "solemnity" of the Feast of the Sacred Heart being transferred to the following Sunday, where it is lost in the hectic rush of the busy Sunday routine.

For others, especially for the "intellectuals" who lean over backwards in avoiding anything that smacks of "sentimentality" or "emotionalism" (thank God they are in the minority!) the celebration of the Feast of the Sacred Heart consists in "reading" the Mass of the day, but nothing else. There is no High Mass, no exposition of the Blessed Sacrament, no all-day adoration or Holy Hour at night. "People might get too emotional" with Our Lord. Besides, how can you "console" the Sacred Heart, or "make reparation for injuries when Christ is reigning gloriously in Heaven?" (For the answer to these questions see the Encyclical of Pius XI —Miserentissimus Redemptor, 1928.)

Whatever the reason, many priests do not seem to appreciate the tremendous importance of this feast, not only for themselves, for souls entrusted to their care and the entire world, but especially for Our Lord Himself.

Its importance may be gathered from the fact that the Feast of the Sacred Heart is one of two feast days *requested by Our Lord Himself*. The other, as we well know, is the Feast of Corpus Christi.

Note the close connection between these two feasts: not only were they both asked for by Christ Himself; not only are they celebrated within a short period of one another, but above all they are both Eucharistic in character. This is quite evident for the Feast of Corpus Christi, but much less so for the Sacred Heart.

However, a glance at the "Great Revelation" of June, 1675, will make this clear. On that memorable occasion, St. Margaret Mary was kneeling in adoration before the Blessed Sacrament exposed on the altar during the Octave of the Feast of Corpus Christi. Suddenly Jesus appears to her. Flames

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Father Larkin is stationed in Washington.

are darting from all parts of His sacred humanity, especially from His Heart which appears as a blazing sun. Drawing her attention to His Heart, Jesus speaks. His voice is filled with sadness as He utters these memorable words:

"Behold this Heart which has loved men so much that It has spared nothing, even to exhausting Itself, to prove Its love, and in return I receive from the greater part of men nothing but ingratitude, contempt, irreverence, sacrilege and coldness, which they show Me in this Sacrament of Love."

Thus it is evident that the lack of love for the Sacred Heart in the Blessed Sacrament is the reason for the complaint. And who are the ones Jesus refers to, when He speaks of "the greater part of men?" Does He mean heretics, pagans, or His great enemies? On the contrary, He refers to His friends, primarily to us priests—*vos amici mei*—for He specifically adds, "But what hurts Me most is that it is hearts consecrated to Me who treat Me thus."

Our God's Own Request

In reparation for the sins of those "bound to Him by special ties of love," He demands that a special feast be established and celebrated throughout the Church. This feast is the Feast of the Sacred Heart. And Our Lord specifies the very day on which it is to be celebrated: not on Sunday, but on Friday—the Friday after the Feast of Corpus Christi.

For those practical-minded priests who object that people can't get to church on a Friday (although they always manage to get to church on holydays of obligation), I might give here the answer of Father Mateo to a priest who made the same objection:

"Ah, yes, Father, you are perfectly right. I remember now. Poor Jesus had a headache that night He appeared to Margaret Mary. He wasn't feeling well. He had forgotten that people would have a hard time getting to Mass on Friday. He should have asked for Sunday."

The priest understood. Infinite Wisdom didn't make a mistake when He asked for Friday. Father Mateo also maintains that, after having preached throughout the entire world, he is quite convinced that the Feast is never better celebrated than when it is celebrated on Friday.

Not only did Our Lord specify the date of the Feast, but He even told us what form our reparation was to take. And here we touch upon one of the great mysteries of the dealings of an all-merciful God with sinful creatures. One would think that for the greatest of sins, sacrilege, and for the other sins of contempt, coldness, indifference, and ingratitude of which He complained, He would demand a severe penance.

But what does He ask us to do? "You will receive Me in

Communion on that day in reparation for all the insults to which My Heart has been subjected during the time It has been exposed on the altar."

The only adequate atonement for sins of sacrilege and neglect of the Eucharist is the Holy Sacrifice of the Mass and Holy Communion. Once more Jesus places in our hands the most efficacious means of satisfying divine Justice. The Divine Victim gives us Himself in order that we may offer Him to the Father in payment for our sins.

A Day Of Reparation

The Feast of the Sacred Heart, then, is above all a day of Eucharistic reparation, made in a spirit of love and gratitude by His "spoiled children" to make up for the stingy love meted out to the One Who has loved us without measure.

But there is something else. The Feast of the Sacred Heart is as it were a "lifting of the veil" that hides the love of the God-Man dwelling in our midst. It is an invitation from Jesus Himself to focus our attention on His Heart, symbol and source of the immense love shown to us in the Eucharist, in the Incarnation, and in His Passion and Death on the Cross.

In other words, the Feast of the Sacred Heart is a sort of compendium, a summing up of all the Feasts of the Church. Like the Divine Heart Itself, it is a "digest" of the story of God's love for men, the story that is repeated throughout the ecclesiastical year, from Advent to Christmas, from Easter to Pentecost.

On that day Jesus repeats His words to St. Margaret Mary for the benefit of the entire world, especially for our benefit. "Behold this Heart . . . which has loved you so much . . . and which is still so poorly loved in return, especially in the Eucharist. You, My priests, My friends, offer Me the consolation of your loving grateful hearts on that day. Make reparation for your past coldness, indifference, your ingratitude and your neglect of Me in the Sacrament of My Love. And if any of you have had the misfortune to wound My Heart by the sin of sacrilege, make adequate atonement by a fervent Mass, well-prepared and offered with piety and devotion. Plan to celebrate this Feast so dear to My Heart by a solemn novena or triduum of reparation. Speak to your people of My love for them, of My mercy, of My desire to have them receive Me often in Holy Communion. Urge them to come to Mass as often as they can, out of love for Me, especially on the Feast of My Heart. Invite them to come to visit Me during the day, to watch one hour with Me, to make up for the neglect of so many of My Friends.

"Remind them, too, that I am their King not only in the church but especially in their

families. Tell them to celebrate this feast with solemnity in their homes as well as in the church. I will feel at home there, for this was the first dwelling place of your Eucharistic King. The first ordination, the First Mass, the first Holy Communion took place in the upper room of a home. Urge them to renew on that day their Enthronement of Me as their King, and to consecrate themselves once more to my Sacred Heart.

"In many homes generous friends watch through the night in preparation for the Feast. This is most pleasing to Me for I requested the Holy Hour of St. Margaret Mary to console Me for the sorrow I felt at seeing Myself abandoned by My apostles in Gethsemane. Today My Heart is again pierced as I see many of My priests and children going over to the camp of the enemy. Once more, Judas betrays the Son of Man with a kiss. In reparation for these shameful betrayals, ask your people to mount guard before the tabernacle or in their homes. But be sure that you, their shepherd, are the first to give Me this consolation.

"As I promised to St. Margaret Mary, in return for the loving and solemn celebration of the Feast of My Heart on Friday, My Heart will expand Itself to pour out in abundance all the treasures of grace contained therein on all those who honor Me on that day and get others to do the same. This promise is especially for My priests. If they have a tender devotion to My Heart, that is, if they really try to love Me generously, especially by being fervent priests at the altar, I promise to give them the power to soften the hardest hearts. I will help them to become saints and will make them great in the eyes of My Father. I will bless all their undertakings and give an unction to their words that no one can resist."

While the above words were not actually spoken verbatim by Our Lord, nevertheless, many of them were, and they certainly express the "thoughts of His Heart," for through His Church He has made known His desires and the pleasure He feels in being honored in the various ways we have mentioned.

In any case, no priest should need any urging to go all-out for the Feast of the Sacred Heart. This is His way of helping us to pay the tremendous debt of gratitude we owe the Heart of Jesus for the inestimable gift of our priesthood, our daily Mass, and the privilege of being the friends and guardians of our Eucharistic King.

We should have the words of the great Leo XIII, found in his encyclical on the Sacred Heart, *Annum Sacrum,* engraved on our own hearts: "In this Heart we must place all our hopes; in it we must seek and expect the salvation of mankind."

Annexing the Narthex

A bit of a job, but a trouble saver

Architect Anonymous

MOST architects insist on calling any space between the outer and inner front doors of a church a narthex, a terminology which the late Ralph Adams Cram called inexcusable. Early churches had them; later ones do not. The word vestibule suggests either a vestry or a cloak room. Foyer is French for a fireplace. Matroneum dates from the Temple Court of the Women and was a kind of raised gallery used for notables and probably usurped by the medieval parish standees. There were two kinds, the outer called an *exonarthex* and the inner *esonarthex* which was a hall.

Penitents and catechumens used to be restricted to the esonarthex which was separated from the church proper by a rail or screen. And maybe that had something to do with the custom of putting the confessionals at the back of churches where they would be handy for the sinners.

Eso (not Esso) or exo, the narthex (Greek for a reed) designated an oblong space at the entrance of the church. So maybe the architects couldn't find any better word for it than the Greeks had. If you don't like *narthex,* we have already suggested *narthabule.* And we don't like that one ourselves.

Two rules should govern the design of the — er, narthex: it should be neither too big nor too little. And it is not likely to be too big. On the contrary, it is often very small once you get in a pieta, two shrines, six holy water fonts, several bulletin boards, book racks, collection tables, church-goods stand, a couple of chairs for the faint, the stairs up to the choir and down to the basement, the end cut off for the baptistry, and one central and blocking space reserved for a curate who likes to meet his friends there before and/or after Mass.

Narthexes (we might as well face it in the plural) must be wide enough between outer and inner doors for receiving a coffin, putting on its proper pall or flag (or do you?), pulling and pushing the wedding party into final shape, reading the exorcisms for four to ten babies and their separate coteries of sponsors, parents, aunts, uncles and friends. This custom goes back to when a narthex (eso-type) was really a narthex. The baptistry now and then refuses to hold such a gala group, thus forcing us into liturgical procedure.

Bulletin boards must be placed where they can be seen. So you can't put them on the side. And side position for

bookracks or other protruding impedimenta can partially block the space used for exit. If there are to be shrines or a pieta with votive lights, guard rails will be needed to keep people from catching fire. You'd better eliminate the shrines unless you've a lot more than average space. And space costs money.

Offering boxes (preferably without prices) should be set flush in the walls and, when practical, drop the offerings into a good stout box downstairs. An alternative to this is to leave the boxes unlocked during the week. It will be found cheaper in maintenance to sacrifice the few cents that may be stolen than to pay out $25 for a new box. Experientia docet and verb. sap.

If you want to keep your narthex warm, close off the choir stairs with a door at the bottom and ditto for the flight down. Where there is a rest room in the basement, an open door is an invitation to abuse. Usually there is a small sexton's office; but if he's a good sexton, he'll have little chance to use it except for lost and found articles.

The traditional narthex ran across the whole face of the church. This and many other details will have to be worked out by the architect. He may have doors at the ends as well as in the middle. He may run it into the base of a belfry. But whatever he does, it ought to be something less than a hotel lobby and something more than a storm door.

Another thing that many narthexes lack is light. Panes in the doors will help but they won't do the trick alone. Windows above the doors are probably the easiest and most adequate solution, but they may have to be sacrificed to an effective facade. However, it's a problem, unless you don't care about the electricity bill. Panelled walls are elegant but they don't reflect light unless they happen to be colonial white. Partial panelling with white upper walls and ceilings will be of some help to the lighting. Solutions will vary widely; but it's something to work on.

And, finally, since the narthex is also where people wipe their feet in bad weather, at least make it wide enough for mats that will catch each and not just one foot of the absorbed worshipper who forgets this function of purification. Such mats should be countersunk in the floor, yet be easily removable for cleaning.

Annexing the narthex may be a bit of a job, but it will reward you in the avoidance of subsequent headaches. Neglecting the narthex would be simple —both ways; but it might bring upon you the maledictions of many a well-meaning member of the generations that will have to use it.

If we ever build one, we're

going to keep the doors at street-level and put our steps inside where they'll be under cover, with less danger of broken arms, legs, ankles and other exposed anatomical liabilities. But we're keeping that idea secret as entirely too modern, revolutionary, and unliturgical.

64 Dollar Answer

Father Michael Earls, S.J., in his delightful book "Manuscripts and Memories" tells a good story on Peter W. Collins who was a prominent Catholic Actionist around 1920. Mr. Collins was giving a lecture to a thronged audience one night in a city in Texas. He had been introduced by an American General and at the conclusion of the address the speaker asked if anyone had any questions. Immediately a woman arose in one of the theater boxes and asked, "Why don't priests marry?"—let Mr. Collins finish it—"Now I have, as any layman has, the sufficing answers to that question; but they never occurred to my thought at that moment. For quick upon her words, 'Why don't priests marry,' I replied 'Because no man can serve two masters.' . . . A storm of laughter and applause shook the theater and continued for four or five minutes, shaking me with a feeling of bewilderment; I leaned upon a stage prop and wondered at the applause and laughter . . . Leaving the theater, at the conclussion of the lecture the General quietly whispered to me and inquired if I knew why the audience had so vociferously acknowledged my answer to the lady's question . . . 'She is the wife of a minister' he added, 'and her husband was sitting beside her in the box.' . . . Of course, I need not add that I was unaware of that fact; for I know I would have given a more bookish answer, and so not have submitted the reverend gentleman and his better half to that humiliating scene."—*Information.*

More Drama?

The church is being ruined by pious men who have too little sense of dramatics and applied psychology.

Christ was an expert platform psychologist. He waved a coin before an audience when He wished to focus attention on His clever reply about rendering tribute to Caesar. He performed a "magical" feat of feeding 5,000 with a few loaves and fishes. He waved His hand and transformed clear water into red wine.

I repeat, you cannot have a live church with a clergyman who is devoid of humor or dramatics.—*Dr. Geo. W. Crane.*

Try This on Your Altar Boys

Paul Edwards

Exploiting the competitive spirit for God's greater glory

SEVERAL years ago I was assigned as junior curate to a large metropolitan parish which I shall call St. Kevin's. One of the first things I noticed was the disgraceful conduct of the altar boys. Conditions were really bad. A reformation was much needed.

One day, the pastor, Father Sanctus, greeted me with awful words:

"You're in charge of the altar boys."

I won't burden you with the entire history of the reformation. But I do want to tell you about the point system that was developed.

The best part of the system is that it stresses self-discipline. The organization runs smoothly *because the boys want it to.*

Underlying this policy of self-discipline is the principle that altar boys should be basically good boys. The modern altar boy performs in reality the duties of a member of the clergy. He is the official representative of the entire congregation, speaking and acting in their name.

It seems to follow that a boy who is too slow mentally to learn the Latin, and therefore unable to speak officially in the name of the people, should not be a server. And *a fortiori* one who simply won't bother to learn the Latin should not be a server. The fact that his mother is an active member of the Superannuated Ladies Club should have nothing to do with the matter.

A boy who is a very serious disciplinary problem in school should not be admitted. Sometimes the good nuns (God bless 'em—what would we do without them?) will say, "Father, why don't you make Titus Fluctuatus an altar boy? He's been giving us a great deal of trouble in school; the altar might help."

Perhaps it might. But the altar society is not a reform school. Let Titus prove himself, and then he may take his place among those who perform the duties of minor clerics. Altar boys should be fundamentally good boys.

The point system is not an overnight clean-up. It is a long-range program. You will perceive some good results immediately, but almost two years will go by before you will be getting the full benefit.

Admission Requirements

The suggestions I make regarding admission requirements will naturally have to be adapted to fit varying circumstances. If you are in a small village and need boys badly, your requirements may have to be quite low.

If you are in a great Catholic center, you will probably have more applications than you need, and can afford to set certain standards. Parishes without a school have unique altar boy problems. I appreciate these circumstances from my own experience.

In any case, your altar society can't be any better than its members. An effort to screen out bad risks *ab initio* may save many tears later on.

Applicants for the altar society at St. Kevin's were always numerous. And by some psychological element in a boy's make-up, the stricter the admission requirements became, the more boys applied. Since school marks entered into the picture, this had a healthful effect upon the entire grammar school.

In order to become a candidate, a boy had to have an average of 80% in discipline and no failures in his studies. This step eliminated a large number of tardy, undependable, undisciplined, and mentally incapable boys. Surely it is less cruel to shut these people out on an objective basis at the beginning than to fire them in what seems to be an arbitrary manner later on.

During the school year, any boy who drops under 70% in discipline is suspended from the society *ipso facto,* so to remain until his mark comes up to passing. Other suspensions operate on the point system and will be explained in their proper place.

Merit Book

Now we come to the heart of the matter.

Your first step in the introduction of this system is to obtain a small loose-leaf book. Use two pages per boy to begin with.

On the top of one page put the boy's last name, followed by his first name. Then list whatever information you feel you will need, such as father's name, address, 'phone, and grade. As time goes on this page can also be used for the boy's history, if you so desire. The date he became a candidate, the date he passed his Latin test, the various honors he achieved, and the like, can be jotted down in a few seconds, and will provide you with ready answers when *The Evening Journal* phones to find out all about the boy who was hit by the truck or when Papa Jones wants to know all about little Herman.

Arrange the pages alphabetically. You now have a handy and flexible index of altar boy information.

Use another page to keep a running record of each boy's standing. Place his name on the top of the page. Then set up the page like a bank book. Use the left hand side for the date, the left center for merits, the right center for demerits, and the right for the balance.

By now I can hear some of the Fathers groaning. This looks like too much extra work, and we're busy enough.

I admit there is an investment to be made. But it will pay dividends. If this system is the means of obtaining an altar society that is the pride of the boys and the admiration of the people, then it's worth it, isn't it? So read on.

Try to get a high-school student or other suitable person to act as secretary at meetings. Thus the burden of keeping records will be taken off your shoulders. And with a secretary writing assignments during the meeting, you can give full attention to keeping perfect order —a situation much to be desired, since boys have a natural tendency to become excited when assignments are being made.

Don't put a boy on the job who is a clown or a wag or undependable or tardy. He must be solid or you had best do the work yourself.

If you can't find the right boy, you will probably be able to find a good high-school girl for the job. I had such a girl as secretary at St. Kevin's for two years, and she did a wonderful job. At first I thought the boys would resent her, but they readily accepted her as an important cog in our machine.

If your secretary is efficient, he will soon learn to conduct meetings in your absence. I don't recommend absenteeism on the part of a priest or sister in this work, but at least you will be sure that the meeting won't collapse if you are suddenly called away.

Some typing ability is most desirable in your secretary. Then he can help you still further by typing the assignments for posting on the altar boys' bulletin.

Merits and Demerits

Make up a list of merits and demerits according to your particular needs. As a basis, give one merit for one average service. Thus a boy should receive one merit for serving an eight o'clock Mass or an evening benediction.

If, however, an assignment is in any way difficult (like a six o'clock Mass) or undesirable (like Sunday afternoon benediction, when everybody wants to go out for the day), increase the number of merits as much as you think necessary to put the law of supply and demand into operation.

Use demerits sparingly. Their main function should be to deter boys from not appearing. Make the demerits as strong as is necessary to eliminate the "no-show" entirely. It can be done. We did it at St. Kevin's. We *always* had servers. Anyone who couldn't come sent notice by 'phone. The boys valued their merits so highly that they would send word ahead of time through another member of the

family if they were ill, although a mere explanation later would have been most readily accepted.

If the Church considers servers so important that she forbids us to offer Mass under ordinary conditions without a server, then the servers themselves should be taught the importance of either fulfilling assignments, or refusing to take them in the first place, or sending word if they are not coming, or at least reporting why they have failed to appear. To my mind, a no-show has no place in an altar society, and the point system is designed to get him out—quick.

Demerits can also be used to eliminate a current abuse, and can be removed from the list when there is no further cause for their presence.

On days when school is not in session, merits and demerits are doubled.

This list is not meant to be inflexible. Change it when you see the need, as a merchant changes his prices. Thus it can be made to serve you—and the Lord—to the best advantage. Changes, however, should not occur too frequently, or the point system will appear to lose its objectivity.

When introducing the system, it is only fair that the older boys be given some consideration. You might give something like 250 merits per year of service.

There is no need to keep a daily record of merits. At your weekly meeting, bring in the old assignment list from the bulletin. After prayers, run down the list and note the proper number of merits under each boy's name. After the meeting, the secretary can transfer these points to the balance sheets.

Once in a while go into the school and ask each of your boys if he has his rosary with him. If he has, give him a merit. He will be delighted. Soon practically every one of your lads will carry his rosary.

Occasional merits of this kind for some good point or other will raise morale and help produce a good *esprit de corps.*

Any serious infraction of conduct can be punished by demerits, but I recommend that they be used sparingly.

Never allow the boys to get the idea they or you are being arbitrary. One of the chief virtues of the merit system is its objectivity.

If any boy drops to 50 merits, he is given a warning. If he drops to 25, he is given a stronger warning in the form of a suspension for one month.

If any boy drops to zero, he has "gone broke," and is *ipso facto* released from the organization. He is not fired. You did not put him out. He left of his own accord. He could see what was coming, and he caused it

himself. Nothing arbitrary; everything fair and square.

If you adjust your scale of merits properly, you will probably never have to force a boy to take an assignment. Ask for volunteers. When a boy has volunteered to take an assignment, he is better disposed psychologically to fulfill it faithfully; and he can never complain that it was an impossible or overly difficult task.

Good Effects

The point system exploits a boy's love of competition. It is not particularly necessary to offer prizes. Most boys are delighted to work for merits as merits. The enthusiasm that our boys showed for their merits can hardly be exaggerated.

Worthless boys rapidly disappear from the group. You don't have to throw them out. They simply go broke and leave.

Removal of dead wood, however, is only a negative value of the point system. Positively, it will place your best boys in a position of honor, and make it easy for you to select boys for special assignments.

Who will be your number one man when His Excellency comes to confirm? The boy on top of the merit list.

Who will be given that undesirable assignment, the six o'clock Mass on Christmas morning? The boys at the bottom of the list. For the rest of the Christmas Masses, you can work your way up the merit list through the morning Masses, and let all the remaining boys—those at the top of the list—attend Midnight Mass. No *acceptatio personarum.* All fair and square.

When the annual picnic comes, who goes on it? Are those who have been perfect in their attendance, through fair weather and foul, made equal to the slackers who left you without a server for weeks on end? No; because there are no slackers on the roll. They all went broke and were dropped from the society.

When graduation comes, who gets the annual medal as best altar boy? The one who remained after school and washed the black-boards for Sister Eighth Grade? No, indeed; it will be the boy who is on top of the merit list. And he is, as far as it is humanly possible to calculate, truly the best altar boy.

Coordination with Existing Aids

The point system does not exclude other aids you may have been using, such as the giving of pins or prizes or honors. Rather it will make other aids more effective and other awards more impartial.

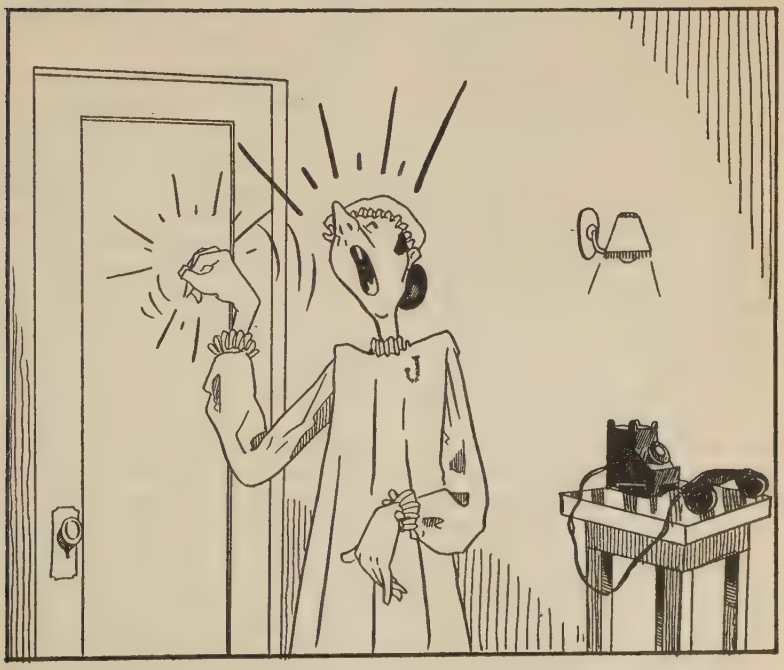
Have a military type inspection once in a while. In good weather, hold it outside. Every boy in line. Shoes shined, cassock in perfect repair, no buttons missing, surplice spotless, hands washed, nails cleansed,

rosary on arm, neck and face clean, hair combed. Walk down the line and look the boys over. Make a suggestion here and there if necessary. Then tell the boys they look great, and give everybody two merits. They love it. And meanwhile, you have had everything cleaned up and put in order, and have given the lads an excellent lesson on how they should appear at God's altar.

The point system is best applied according to the principle, "Fortiter in re, suaviter in modo." One time a pius woman asked an altar boy why the boys often left the priest without a server. The boy promptly replied, "Because Father isn't tough enough."

Try the point system on your altar boys. It worked beautifully for us at St. Kevin's. There is every reason to believe that it will work equally well for you.

JULIE --- Or Housekeepers Are Hard To Get



"Sick call!!"

A Project For Thinking Apostles

Edward F. Garesche, S.J.

The spread of leaflets can make converts

THE number of non-Catholics in the U. S. who seldom if ever go to church, and are not really affiliated with any denomination, is variously calculated as from 70 million to 100 million. This is an appalling total, and brings home to us that ours is one of the greatest missionary districts in the world.

When we further realize that our country is the most influential on earth, and that our citizens may control the course of history for many generations, the comparative apathy of Catholics towards convert-making becomes even more of a tragedy. Is it not true that the greater number of our Catholic people, under our present system, and even though they go to a Catholic school, actually grow up, and grow old and die without apparently a single thought of their obligation to spread the Faith?

Men and women who have numerous non-Catholic relatives appear to make no effort to instruct them about the Catholic Faith, much less to convert them. In spite of the fact that our Catholic people live intimately with non-Catholics and non-churchgoers, work side by side with them, and meet them in social life, still all these contacts seem, for the most part, to be without fruit for conversions, because the Catholic shows so little interest in speaking about his religion or spreading its literature.

When we compare this prevalent apathy on the part of Catholics to the feverish activity of such groups as the Jehovah Witnesses, Christian Scientists and the Communists, we are moved to wonder. The latter fanatics, with nothing to give, are most eager to give it. Why are not Catholics equally interested in spreading the Truth?

There are, of course, a certain number of individuals and groups among our Catholic people who are apostles of Catholic literature and they seek to make conversions. But, they form a very small proportion of our Catholic people. The potential energy of Catholics for spreading the Faith is, we must sadly admit, still largely only potential.

We have been very much interested of late in the effort made by the Leafleteers to enlist individuals and groups to spread Catholic literature. These Leafleteers are volunteers who undertake to circulate the leaflets published by the Vista Maria Press, explaining points of Catholic Faith and practice.

The Leafleteers give these leaflets currency in various

ways. Some distribute them by leaving them on the subway or busses. Others send them out in letters, hand them to friends, etc. The leaflets are very inexpensive, and hence can be distributed in great numbers. Experience has shown that they will be read when any longer piece of print would be put aside.

Very interesting developments have taken place from this crusade. One group of young men who have been very active in distributing leaflets in one of our large cities, reported recently that they estimated that there were a total of 400 conversions last year among those who had read the leaflets. A lady who took some of the leaflets and distributed them among her friends reported soon after that she already had two converts under instruction. A resident of what he called "no-priest land" in Kentucky, reported that he himself had been converted some time ago when he received a few Catholic leaflets, and now he wants to become a Leafleteer because his own conversion has been followed by that of seven of his own twelve children, and he wants prayers that the other five may join the Church.

Letters are received from time to time which read something as follows: "I found one of your leaflets, and would like to become a Leafleteer myself, please send me copies." One lady wrote that she had picked up a leaflet in a hotel in San Francisco and wanted to become a Leafleteer.

The head of a group of Protestant men, who meet from time to time to discuss religion, wrote to say: "I received one of your leaflets and would like to have you answer the following questions." Then came some very intelligent queries about Catholic belief and practice. They were duly answered, and he wrote to express his great satisfaction and appreciation for the information given.

"I want to become a Catholic, after reading one of your leaflets" wrote another. "Where can I obtain instruction?"

Means Of Distribution

The tables at the doors of churches and the booklet racks have also been used for leaflet distribution and they swiftly disappear when thus offered. Some pastors have distributed them to their congregations during Sunday Mass with the suggestion they "pass them on to your non-Catholic friends."

But one of the most fruitful fields is offered by Catholic schools and Catholic children in the public schools. If those in charge of our students would encourage them at least to take a few of these leaflets every month, and give them as wide and satisfactory a spread as possible, immense distribution could be secured.

It was the original plan of the

Leafleteers to interest Catholic students in distributing one title at least every month, each to take as many of the leaflets as practicable and put them in places where they would be taken up and read, or to mail them to those who could be helped. For this purpose, sets of ten leaflets, each containing 1,000 to 3,000 of each title, were prepared and offered to the schools.

It is a source of regret, however, that most of our Catholic schools have as yet not begun co-operating with the Leafleteers. A number of circulars have been sent out, and even some personal visits paid by enthusiastic advocates of the Leafleteers; but, for one reason or another, very few have so far responded. It is, of course, a new idea to strive to train the students to become apostles for the spread of the Faith, but it is work very definitely needed if we are to have those interested and capable convert-makers among the laity which the times require.

Needless to say, it is the priests who have the most opportunity of encouraging a work like this and many of the laity seem eager to have priestly guidance. So far, only a few priests have shown an interest in the work and this is, of course, understandable because of the many other important causes which clamor for their attention and their help. But this movement of the Leafleteers can help to solve other priestly problems and particularly that of raising up a generation of apostles of Catholic literature.

We have always to keep in mind, too, that unless we win more friends for the Catholic viewpoint and raise up more defenders of the Faith, we are likely, especially in some parts of the country, to lose what we have gained in such a century long labor. Every convert we win to the Church in this country strengthens the cause of Christ throughout the whole world. Experience has shown that in time of crisis it is too late to muster the forces of defense.

We shall be wise if we prepare years beforehand for the evils that threaten the Church and society by building up a strong, fervent and well-instructed army of apostles who will strengthen the Catholics and enlighten the non-Catholics, win friends for the Church and new accessions to her ranks and thus ward off or defeat the attacks of her enemies.

The Crusade of the Leafleteers is only one means to that end. But it is so simple and economical in its methods, concrete and effective in its results and adapted to the needs of our times that it commends itself, we think, to the attention of all priests who are deeply interested in the problem of seeking the lost sheep and bringing them back to the True Fold.

Are Alumni Expendable?

Are we wasting our best-trained coadjutors?

Gabriel A. Zema, S.J.

CAN graduates of our Catholic universities, colleges and high schools be called upon in our time to serve the Church and our country as an organized and integrated phalanx of really militant Catholics? Men obviously serve their country in administration, business and industry and all other services for safety and defense whether it be peace or war. In time of war, young men are drafted and are made especially fit for service. They are said to be expendable.

Now, even if the word is a new cliché to indicate the more robust of our youth, can we not give the term "expendable" a somewhat militantly Catholic sense? Can it not be applied to the graduates of our educational system in the apostolate of the Church? After all, is it not the aim of Catholic education to raise an army of intelligent Catholic laymen for the defense of the Church and of civilization?

We may overlook for the moment the inherent duty of all Catholics to aim towards true Catholic living and even holiness since truly militant Catholic Action has to come from a well ordered interior Catholic spirit. There is no denying the fact that the number of graduates from our seats of learning who turn out to be real Catholic leaders in the little world in which they happen to function is very small.

Where are the rest of our Catholic graduates? How many are proximately or remotely or not at all interested in the school or college they came from? It is the Alma Mater that pointed the way to their success in life—spiritual, intellectual, professional success! What are we doing to foster after graduation that interest in our laymen and laywomen that should today, if developed, be the right arm and the staff of the Church against her enemies?

I venture the bold statement that men and women who have striven so heroically to implant and preserve the faith through Catholic formal training have not thought sufficiently as a group in terms of post-graduate attention towards the objects of their training. They have taken the lay leader too easily for granted and they have allowed him for the most part to shift for himself. It is silly optimism to do so and it seems more foolhardy today than ever before because many secular institutions of learning are carrying a contrary policy.

The writer is stationed at the Inisfada House of Studies, Manhasset, Long Island.

Let us look at the problem in another light. Everyone will admit that the faculty, the trustees, the undergraduates, and the alumni represent our Catholic schools and educational institutions under the category of four distinct estates. The alumni by far outnumber the other three estates. Releasing alumni after graduation, without further concern or interest in their future or in strengthening the vital bond that should link them to their college, means wasting an enormous amount of good that alumni might wield if organized.

Since graduates constitute an integral part of our educational system, to bring about loyal service to the institution they come from, organization is a necessary means. But, for effective organization, contacts must be established and to do this alumni must be brought together not merely for good fellowship but for cooperation towards the college and the faith they represent.

Their Field Awaits Them

In the byways of society a field of labor awaits our lay graduates that is as white unto harvest as the Gospels indicate. Priestly leadership must utilize the forces that it has labored to create in the education of American manhood. In other words, we have to be conscious of the alumni idea. We have to make of our lay graduates closely related co-workers in the apostolate of Catholic Action. Overconfident reliance on the power of the seed sown in the classroom is sometimes only wishful thinking. The poison and the weeds of evil influences after graduation often choke and kill the precious seed. Sown seed requires the warmth of clerical direction and the rains of an organized and well-planned program of effective cultivation if we want healthy growth. It is our job to provide proper light and moisture to the ground that receives the seed of doctrine and Catholic life.

We have to retrace our steps from Trent down for a proper perspective of alumni work. The lay apostolate is a phase of the missionary work of the Church and a result of her apostolic endeavors through the ages. But the cultivation of this productive field seems relatively new.

If we look back over our shoulders into the sixteenth century we shall find that the Council of Trent, as everyone knows, occupied itself with the teachings that had been impugned by the heretics. It defined again and restated all doctrine in the deposit of faith committed to the Church by Jesus Christ. It labored to effect ecclesiastical reform and the solid establishment of seminaries.

Probably, because of this rather heavy program, the train-

ing of lay leaders was more implicit than formal, even after the long and stormy periods of the Council. The same period showed the fierce struggle with the pagan humanism of the Renaissance. The new colleges of the time valiantly sought to christianize the pagan classics and thus pointed to the menace of both the Protestant and the Renaissance forces. But they did not train Catholic lay apostles such as were needed then and are needed now.

Study Club and Employment Service

If alumni are properly organized, two fields of endeavor among others would seem to be particularly natural for the display of effective zeal.

The first is religious study club service for such graduates as cannot continue past high-school studies and for Catholic college graduates who can be detailed to instruct those who have been neglected.

The place for such work should be the local parish. It is the natural unit-cell in the hierarchical system of the Church.

In the collective masses of humanity from every parish thousands are spiritual backsliders. There are vast numbers, some in every parish, who are simply without religion. They are not necessarily hostile but ignorant and inactive when they should be co-operators in the work of the priesthood.

"It is the need of today not of tomorrow," declared Archbishop Cushing in an introduction to a recent book on parish work.

Are there men and women more naturally and better fitted for such work than the graduates of our colleges? What are we doing with our alumni?

The other field of work is that of employment service. There are many thousands of young graduates who for one reason or another lack the initiative for necessary contact for employment whether it be temporary or career work. Many need nothing more sorely than friendly contacts after graduation.

Such contacts can be initiated for them, always on merit basis, by a well organized employment service within an alumni association. The contact man can be the executive secretary or the moderator.

Even a hazy knowledge of what the score is in this matter will reveal that many a youth is "taken care of" by the Masons and others united to discriminate against Catholics. Why should our Catholic youths find that they are so realistically neglected by their own college and "left out on a limb" when contrary agencies are doing so much "for their own?" Anti-discrimination laws, as it happens, have a way of being cleverly ignored or violated.

The Fighting 69th

James Conroy

It's not an organization, it's a movement

SOONER or later—if they have not done so already—some of your youth will approach you with the request, "Father, will you lead us in the Fighting 69th Pledge?" We hope you will understand but in case you do not, we want the following information to be of use to both you and your youth.

We say that sooner or later you will be approached with the above request. This seems to be true in view of the fact that since the founding of the Fighting 69th in January 1949, almost 200,000 Catholic youths have enlisted in the movement. It is now spread throughout the United States and Canada, plus Hawaii, Alaska, and the Panama Canal Zone. This is to say nothing of its growth in England, Ireland, Scotland, India, British East Africa and British Honduras.

The Fighting 69th is simply a movement to bring about a greater emphasis on the ideals of the 6th and 9th Commandments. It is open to all youth who have finished the eighth grade. Its name happens to be a take-off from that of the famous outfit of World War I—the old Fighting 69th of New York. The record and the spirit of this magnificent regiment under the spiritual leadership of the immortal Father Duffy, lend themselves admirably to the new movement of the same name. Their courage under fire, their fighting spirit can well be imitated by our youth today who are faced with the terrific fire of modern temptation and who must battle every step of the way, if they are to gain the Kingdom of Heaven, their ultimate goal.

Youth who enlist in the movement are required to pledge themselves to greater devotion to the Two Hearts—the Sacred Heart of Jesus and the Immaculate Heart of Mary. This is the soul of the movement.

Campaigners pledge themselves, therefore, not so much to avoiding, or not doing something, as to actually doing something. If their idea is to gain daily in the love of God and His Blessed Mother, they will not be so concerned with merely avoiding sin. Their big question will be "What can I do to show my love of the Sacred Hearts?" rather than "How far can I go without sinning?"—a question we are hearing too often these days.

It should also be remembered that youths do not pledge to keep the 6th and 9th Command-

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A Fort Wayne priest, Father Conroy is Associate Editor of Our Sunday Visitor.

ments—but rather to avoid the occasions for breaking these Commandments.

Fighting 69th A Movement

It is essential to remember that the Fighting 69th is a movement, not an organization. As such it is intended to be sponsored by already existing organizations such as the Sodality (it has been recommended by the official Sodality Outline as a project for all sodalists), Catholic youth groups, high schools, student organizations, C.Y.O. groups, etc. We have long felt that there were already enough organizations on the Catholic scene today and that another one would only duplicate some of the fine work already in progress. As a movement the Fighting 69th has given new life and outlook to many organizations.

Many priests, brothers, sisters, and leaders of youth groups have welcomed the Fighting 69th simply because it works in an opposite manner to the way in which most organizations and movements proceed. In the case of the Fighting 69th, no spiritual superior is asked to do anything about it until his or her youth approach him asking for assistance in promoting the work.

In other words, the enthusiasm comes from the kids themselves. The shoe is on the other foot this time. That in itself is a consolation as well as a relief. A priest, brother, or sister may "plant" the Fighting 69th leaflet with some of his leaders and then sit back and wait for things to happen. And things will happen.

Service Men and Women

Our men and women in the Armed Forces have taken up the Fighting 69th with special interest. Perhaps no group of our nation's youth is more tempted against purity than are they. Chaplains are enthusiastic over the movement. By now thousands of men and women from every branch of the Service have enlisted in this "outfit," as they prefer to call it. Where it is often impossible for spiritual organizations to exist in the camps, it is a simple trick for the Chaplain to lead the fellows or girls in the Pledge and then put them on their own. There are no meetings, election of officers, dues, etc. Again, *it's a movement.*

On June 24, 1950, the very day of her canonization, the Fighting 69th adopted the new Saint Mary Goretti as Patroness. A spiritual bouquet from 90,000 Campaigners was presented to His Holiness, Pope Pius, in thanksgiving that this little saint had been given to our times and that she would be close to modern youths in their attempt to lead pure lives.

She is an especially fitting choice as Patroness. She chose to die a bloody death for her purity. For this she was described by His Holiness as the "Modern Saint Agnes" and thus she becomes a powerful ex-

ample for all youths who find themselves so surrounded by temptation. It is the Holy Father's wish that youths turn to her. The Fighting 69th is working to bring this about.

Papal Blessing

On June 27, 1950 the Fighting 69th received the personal blessing of His Holiness, Pope Pius XII. The Holy Father was much consoled that Catholic youth should pledge themselves to the ideals of the 6th and 9th Commandments and promised his "earnest prayers that Our Divine Lord may prosper this praiseworthy purpose . . ." (Papal Letter, August 12, 1950).

So then, if you are in charge of a school or youth group and do not have the Fighting 69th where you are, write in for the free pamphlet and pledge card. Show these to a couple of your kids and then—as we have said—wait for things to happen. They will be around sooner or later with a group to take the Pledge.

They will appreciate it highly if you can arrange this in connection with Benediction of the Most Blessed Sacrament, just to make it more solemn and impressive. Some have set up the Pledge for immediately following Holy Mass. Others have devised still other methods. Whatever be the case it is a wonderful opportunity to address the youngsters on the "difficult Commandments" and the opportunity is "ready-made." Many retreat masters especially will attest to this.

For information on the Fighting 69th, write to Father Conroy, Fighting 69th Headquarters, OUR SUNDAY VISITOR, Huntington, Indiana.

A Test

If you obey God, there will come a moment when the voice of man, with all its holiest natural authority, will be raised against you.

The friend and the wise adviser, the brother and the sister, the father and the master—the entire voice of your prudent and keen-sighted acquaintance, the entire weight of the scornful stupidity of the vulgar world—for once they will be against you: all at once you will have to obey God rather than man.

The human race, with all its wisdom and love, with all its indignation and folly, on one side; God alone on the other. You have to choose.—*Ruskin.*

No man is too big to be kind and courteous, but many men are too little.—*Anonymous.*

Code and Cult

St. Patrick's Seminary
Menlo Park, California

P. J. Lydon, S.T.D.

WHAT local Ordinary gives the Imprimatur?

The Ordinary of the author or the Ordinary of the place of publication, or of the diocese where the book is printed (Can. 1385, sec. 2). The book or publication should be studied previously by the censor. He gives his decision in writing. Censors should be chosen from both the diocesan and regular clergy and they must avoid extremes in their judgments (Can. 1393). Religious priests must get permission of their own major Superiors as well as that of the local Ordinary. Books and other publications that need censorship are given in Canon 1385.

What is to be thought of the following practice in some religious churches or chapels? The faithful are asked to contribute one dollar for each eight-day "devotional" light to be burned before the statues of Saints. At first, the lights were wax candles. But later, to avoid fire, without consent of the donors, small electric bulbs are used. These latter cost about two cents for the week. Is there not deception in this?

There is, if the people do not approve of the substitution of bulbs for candles. As a rule, people understand candles as "devotional lights." Furthermore, it appears to be "negotiatio" forbidden to clerics (Can. 142). This means: a) buying something; b) with the intention of selling it again at a higher price; c) no improvement has been made by personal labor on the articles sold and; d) finally, a higher price is realized. Stock gambling is specially forbidden to clerics. Videant consules. For the use of electric lights in church, see Collins, "The Church Edifice and Its Appointments," pp. 132 and 133.

How is the value of testimony estimated?

The following points of law answer the question:

a) The chief requisite is moral uprightness. Witnesses should be weighed, not merely counted. If witnesses are not well known to the judge, he should secure testimonials from the pastor or other reliable persons.

b) Does the person speak from his personal and direct knowledge? In a marriage trial it is very important to know whether the spouse said this particular thing before the marriage or at least when there was no question of separation ("tempore non-suspecto").

c) Is the witness consistent or does he change his views?

d) Do witnesses contradict each other?

e) Does the person hesitate (is not merely nervous)? Mere conjecture is not first class evidence ("maybe he did").

f) Does the person hold a position of trust? Did he say this on his death-bed? Any danger of bribery? Ninety per cent of evidence in divorce cases is perjured according to some civil court judges (Canons 1754-1791). Grave enemies are excluded, also people with low mentality.

A "testis qualificatus" (Canon 1791) is one who reports what he officially did, e.g., a marriage or baptism, when the priest himself witnessed the wedding or baptized the person, etc.—official acts. The certificate should bear the seal.

Do we not sometimes stress too much the fact that the Sacraments work "ex opere operato" while not instructing people sufficiently on the intention, faith and sorrow of the adult recipient?

Yes, I think so. It should be said that they produce their effects if we place no obstacle to them. An adult needs for validity the intention to receive a Sacrament—at least the habitual intention. Unconscious Catholics in danger of death have this habitual intention and hence can be anointed validly. But are they in formal sin and no attrition? If so, they receive no grace.

A nurse once said that she baptized an unconscious Jew. She felt sure that it was effective. Her intention was good but her knowledge of Sacramental Theology was poor.

Mass is sometimes said too rapidly and again too slowly. What rules do theologians lay down on this matter?

They teach that a low Mass should not be celebrated in less than twenty minutes. If it is a public low Mass it should not last longer than a half-hour. Most authors hold that it is a grave sin to perform the Sacred Rites in fifteen minutes or less even in case of the shortest Masses in the Missal. It is irreverent and gives scandal (Cappello I, n. 770).

Does the chalice lose its consecration if the plating wears off?

No, but there is grave obligation to have it gilded. It need not be consecrated again after the interior has been gilded (Can. 1305). A chalice that was never consecrated cannot be used. The fact that it was used for Mass does not cause consecration. What do you think of a "sacerdos" who consecrated in a kitchen glass in a mission church? Factum est ita.

May a priest wear a beard by the Bishop's permission?

The Code does not forbid the beard. The matter depends on particular law. The II Council

of Baltimore, n. 151, contains the prohibition for us in the U.S.A. However, the Bishop could grant permission in a special case for a just cause (Canons 82 and 291, sec. 2).

A Religious with simple vows is an Army Chaplain. May he keep his salary, etc.?

The S. C. of Religious answered that if he was under vows, even simple vows, during the time of his military service, his salary and other benefits belong to the institute or community of which he is a member (March 16, 1922, S.C. Religious). It would be different if his parents left him, for example, a thousand dollars, in their last will. This would belong to him but permission of the Superior is needed to use the interest because of his vow of poverty. He is forbidden to surrender the thousand dollars gratis. It should be invested—Canons 569, 580, 583. "Per se," religious with solemn vows cannot own property.

Suppose a Bishop delegates his chancellor or secretary for all affairs and the secretary assists at one marriage?

Invalid, if he is not an assistant in a parish (Canon 1096). In this latter case if the married couple are divorced a solemn trial is needed. There may be doubts whether he was an assistant or whether, even if he was, he had proper delegation, particular or general.

A pastor writes for a dispensation for parties who are second cousins (third degree) but he actually says that they are first cousins (second degree).

It is valid; he received the dispensation for first cousins. But if they were really first cousins and he received a dispensation only for second cousins, the dispensation would be null. If parties are, for example, double second cousins, the dispensation is valid even if multiple consanguinity was not mentioned (C.1052).

East and West

The West has lost Christ; that is why it is dying.

The East is looking for Christ; that is why it is in revolt.

The crisis of the East comes from without, namely its revolt against the materialism of Western civilization. The crisis of the West comes from within, i.e., from its moral decline and loss of faith. The East struggles with the problem of existence; the West struggles with the problem of guilt. The first is common to people who have not found Christ; the second to those who have lost Him. The West can save the East only on condition that it regains the faith; the East can save itself only on condition that it embraces the faith.—Bishop Sheen in *Mission.*

Sermon Suggestions

June-July ✠ *J. F. Noll, D.D.*

Second Sunday After Pentecost

June 15, 1952

The Church's Most Precious Treasure

THE Holy Eucharist was instituted on the night before Christ died — on Thursday of Holy Week. It is customary after the Mass on Holy Thursday to pay special honor to this precious Gift by transferring it in solemn procession from the main altar to a side altar in church, usually called a "repository," beautifully embellished and surrounded by flowers and candles, where the faithful worship uninterruptedly for a single day.

But the Holy Eucharist is worth more attention than this. Therefore, the Church has established a special feast known as Corpus Christi (the body of Christ) which is observed for eight days throughout the world.

Some Thoughts To Develop:

In Catholic countries, for centuries, the Holy Eucharist was carried in a procession through the streets of cities. This procession was interrupted four times to celebrate Benediction. The king or queen or highest city or state official always participated.

In practically every diocese there are some places in which the Blessed Sacrament is exposed for what is known as "Perpetual Adoration." This is quite common in religious communities for men and women where adorers take turns day and night worshipping and appealing to our Emmanuel for the correction of the evils of the world and for peace.

There are those, therefore, who are very devoted to the Holy Eucharist, but there are far greater numbers whose thoughts never go out to it. They come to Mass on Sunday without reflecting that their God is personally present on the altar. They know that He invites all to His banquet at every Mass, but they are not interested.

What a contrast between those who worship and think and offer reparation to, and plead with God in the Holy Eucharist with great frequency, and those who pay Him no recognition!

Conclusion: You hope that the Holy Eucharist will be your Viaticum. You learn from your Catechism that its worthy reception is a pledge of your future resurrection and everlasting life. But you remain away from it if it creates any special inconvenience for you. Most people act as though they were doing a great favor to God by frequent Communion, instead of God doing it to them.

Third Sunday After Pentecost

June 22, 1952

Devotion To The Sacred Heart

LAST Friday was the Feast of the Sacred Heart. It always falls on the day following the Octave of Corpus Christi because there is such a very close relationship between the Holy Eucharist and the Sacred Heart. It was the infinite love of Jesus which led Him to institute the Holy Eucharist, and that love is expressed by His heart since we always attribute love to the heart.

The entire month of June is devoted to the Sacred Heart. We, in keeping with the mind of the Church, should pay special honor to our Savior's love during this month.

Some Thoughts To Develop:

This devotion was established at the request made by Jesus Himself of Blessed Margaret Mary Alacoque. It was on that occasion that he urged Communions of Reparation to His Sacred Heart on the first Friday of every month, and made special promises to those who would honor His heart as a symbol of His infinite love for mankind.

We hardly need to tell you that today there is very little genuine love either for God the Father or for God the Son in the hearts of most people. They are attached only to the things of this world, regarding service to God as a sort of a one-hour, one-day a week affair.

In nearly all parish churches, special public services are held on the first Friday of every month, confessions are heard on the day before and many Communions distributed on that Friday.

Still, the majority of the people of the parish do not answer the call of Christ. Particularly, they do nothing about making reparations for all the blasphemies of the communists who, today, count two-fifths of all the people of the world. They make no reparations for the indifference of most of their own countrymen.

Salvation is made so easy by the preachers of most religions that people minimize the value of any good work. They are told that if they only will repent of their sins as of today and take Christ as their personal Savior, they are saved.

Catholics, of course, take Christ as their Savior in a far more intimate way than any others. They are encouraged by the Church to live in constant, close union with Him, daily to consecrate themselves to the Sacred Heart, and every Friday to have the memory of Christ's death awakened — for that is the reason why we Catholics abstain from meat on Friday.

Conclusion: It was Christ's heart which invited all who labor and are heavily burdened to come to Him to be refreshed. It was an invitation of friendship to which every individual should give a most cheerful response. It just seems that the average Catholic has to be reminded of doing the things which he should be prompted to do by his own sense of propriety, particularly since it is all for his own good.

Fourth Sunday After Pentecost

June 29, 1952

Do Good And Avoid Evil

MANY valuable lessons are taught by the Gospel for today. It represents St. Peter and the other Apostles fishing throughout the whole night without any success. The spiritual lesson to learn from that is that we cannot do anything which will win eternal merit for us of our own power. Good works of the natural order only or performed from a natural motive do not count for Heaven.

There are those who teach that good works of all kinds, even those prompted by divine inspiration, and performed with the help of grace, are worth nothing. It is very common in sectarian periodicals to read an utterance which Luther borrowed from the Old Testament which reads, in substance, "All your work are as filthy rags."

Some Thoughts To Develop:

Now, of course, what the inspired author wrote in the Old Testament and what Christ and St. Paul said about certain good works in the New Testament had an entirely different meaning. Christ rebuked those who performed their good works merely to be seen by men. St. Paul reminded the converts from Judaism that the observance of the Ceremonial Laws, as practiced by their forefathers, was no longer binding and, in fact, had no value.

But many modern churchmen apply the words of St. Paul even to the Ten Commandments, claiming that there is only one thing needed for salvation — to have their sins covered up by the righteousness of Christ, so that even though they are recorded against us, they are not imputed to us.

You have often heard people say that they are already saved. This is because they are taught that all that is necessary is to **believe**, by which they mean "**trust** in the merits of Christ" and take Him as their personal Savior. From that moment they believe that they are saved.

This is so contradictory to the fundamental teaching of Holy Scripture, namely, that no matter how strong people's belief is they must keep the Commandments. Christ was asked point blank by a young man what he must do to possess eternal life. In His reply, Christ did not even mention faith or belief or trust. He said: "If thou will enter into life keep the Commandments."

If anybody took Christ as his personal Savior, St. Paul did. In fact, he was converted directly by Christ and followed the institutions of Christ. Christ had told Ananias of Damascus that Paul would be "a vessel of election." Therefore, he should have been confident that his salvation was assured.

But did he not write: "I chastise my body and keep it under subjection lest while I preach to others I myself might become a castaway." On another occasion he said that he was not conscious of any sin in his soul, "yet I am not justified."

As long as an individual enjoys free will, he can abuse it and violate a Commandment of God in a serious manner and lose his soul. As long as there is belief there is hope, but there is also danger. It will not be God's fault if anyone loses his soul because it is the official teaching of the Church that God gives to everyone sufficient grace to save his soul. Yet, God never forces the will.

Conclusion: Some of the Reformers taught that man's will is not free and their followers today are taught that. Of course, if there be no free will, there can be no merit. Surely, everyone should know that he is free both to do good and to avoid evil.

Fifth Sunday After Pentecost

July 6, 1952

Models Of Charity

IN today's gospel, Christ through St. Matthew, denounces hypocrisy, particularly as he noted it in the Pharisees, who outwardly were very religious, even wearing insignia on their foreheads to testify that they were scrupulous observers of all Old Testament laws and practices. Christ told them that these people performed their good works to be seen by men and because of this motive their good works amounted to nothing. He called them "whited sepulchres, which outwardly appear beautiful, but within are filled with dead men's bones."

Now it is not so common for Catholics to put on an air of piety merely to be seen by others. In fact, they are more inclined to hide their piety, not wishing to appear to be too religious or spiritual. They act in the other direction even though Christ ordered us to "let the light of our faith shine before men so that seeing our good works" they might be stimulated to imitate us and thus give glory to God in Heaven. He did not mean that we should perform good works only to be noticed, but that when we do perform them in the open with sincerity, they have the effect of impressing others favorably.

Some Thoughts To Develop:

Another lesson Christ teaches us in the same gospel is that we should have no enemies, that we are in "danger of the judgment when we are angry with our brother." By our "brother" He does not mean our brother according to the flesh, but any one.

You are familiar with the direction He gives us in these words: "If thou offer gifts at the altar and there thou remember that thy brother hath anything against thee, leave there thy offering before the altar and go first to be reconciled to thy brother, and then coming thou shalt offer thy gift."

From these words it is clear that our prayers and even the Sacrifice of the Mass are not acceptable to the God of love if they be offered while we carry rancor in our hearts.

Some time ago a priest told us that he had observed that a certain parishioner, who had been very faithful in attending Mass, of

a sudden, discontinued coming, whereupon the priest asked for an explanation. The gentleman quoted these words of Christ, saying that somebody had slandered him and that he could not forgive him. Therefore, there would be no merit in attending Mass.

Later on he started to come to church and again the priest, when he met him the next time, told him how pleased he was. Whereupon the gentleman said to the priest: "Yes, I have given up this revenge, but not because of anything you did to help me."

He continued: "I attended a lecture by William Jennings Bryan, at Rome City, Indiana, who elaborated on the words of St. Paul: 'Return not evil for evil, but overcome evil by good!' "

Bryan, who had run for the presidency of the United States four times, pointed out the folly of bearing ill will towards another. He noted that quite often that other actually wanted to hurt the feelings of the man and was glad to see that he became angry and remained angry about it. He noted that the unforgiving person actually hurts himself and not the person who offended him; that his unforgiving spirit upsets him, destroys his interior peace.

Hence, this offended gentleman learned a good lesson from a layman and decided that he would forgive, relieve his mind and begin again to offer his gift at the altar.

There is nothing more silly than to bear revenge. One who does not like us actually tries to offend us and hurt us, and when we react by carrying spite in our hearts we only injure ourselves and not him. Of course we also offend God Who wants us to be models of charity.

Conclusion: In every parish there are those who are easily hurt and remain hurt and unforgiving, yet they go on with their prayers and attend Mass, not realizing that these otherwise good works are discounted because we are in conflict with God. We expect Him to forgive us no matter what we may have done, yet are unwilling to forgive our enemies. Every day the revengeful ask God in the Lord's Prayer to forgive them because they forgive those who have trespassed against them. Therefore, they do not even tell God the truth in the prayer they say.

Sixth Sunday After Pentecost

July 13, 1952

Cooperate With God's Grace

ACCORDING to the ordinary rule of nature, water does not run up hill. But in order that man may be supplied with fruits and vegetables, and enjoy the benefits of large trees for shade, for lumber with which to build houses, institutions of various kinds and factories, God Almighty has suspended that law.

For instance we read in a book entitled "This Green World," written by the scientist Rutherford Platt, this statement:

"It takes a good deal of imagination to think of water traveling

up the long tapering cylinder of a tall tree in an unbroken column from the deepest rootlet to the topmost twig and spraying out through the perforations of the leaves as from a fine nozzle. Yet every leaf of the several millions of a great elm — and every blade of grass — is constantly performing like a nozzle. The spray is so fine that it is invisible. An orchard of forty mature apple trees will be equipped with about 100,000 leaves each. Those forty trees, through a highly efficient mechanism, will lift sixteen tons of water a day—four gallon per tree per hour. And as trees go, apple trees are comparatively small!"

Another scientist, Donald Peattee, in his book "A Cup of Sky," writes as follows:

"The earth holds a silver treasure, cupped between ocean bed and tenting sky. Forever the heavens spend it, in the showers that refresh our temperate lands, the torrents that sluice the tropics. Every suckling root absorbs it, the soil drains it down; the rivers run unceasing to the sea; the mountains yield it endlessly in bubbling spring and far last slim cascade that flings away forever its bright similitude of life. Yet none is lost; in vast connection our water is returned, from soil to sky, and sky to soil, and back again, to fall as pure as blessing. There was never less; there could never be more. A mighty mercy on which life depends."

Some Thoughts To Develop:

You will probably have been surprised to learn that the ordinary apple tree draws from the ground many gallons of water every day, which it distributes even to each of its many thousand leaves through its many branches.

We are not surprised, therefore, that God works in a similar manner in the supernatural order, communicating graces or divine life to every person united to the mystical body of Christ as a branch to the divine Vine.

Just as on the ordinary tree will be found many dead branches, so among Catholics there are many who are supernaturally dead while remaining members of the Church —the body of Christ. Because of the importance of salvation, which is the "one thing necessary" for man, something which must be earned in this world, Christ, the Institutor of the Sacraments, provided one which can restore the dead branches on the tree to supernatural life.

This is an extraordinary result of God's mercy which He does not owe to any human being after he will have deliberately severed himself from the divine Tree. If God were to exercise only His justice, the majority of Catholics would not attain the goal for which God created them, and supplied them with all the helps needed to reach bliss everlasting.

Conclusion: Recalling God's goodness to us in a thousand ways, we should, for our own eternal benefit, be more cooperative with His grace and thank Him every day for dealing with us more through His mercy than through His justice. We should do our utmost, with the help of grace, to prevent our severance from the divine Tree, and if we should unfortunately create that severance by our own acts we should avail ourselves of the Sacrament which will reunite us to God at the first opportunity.

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List prepared by the Chicago Archdiocesan Council of Catholic Women, 506 S. Wabash Ave., Chicago 5, Ill. Edited by the national office of the N.O.D.L.

The Dear Departed

Although a sense of humor was not too evident in the writings of Sir Arthur Conan Doyle, he had one that fitted the fiendish plots of some of his mysteries. He once chose a round dozen of his friends, all of them highly respected and members of the upper crust, and to each sent this identical telegram: "Fly at once; all is discovered." And 24 hours later not one of them remained in the country!—**The Wall Street Journal.**

The sensitive inhabitant brought the visitor along the river path and showed him the ruined church with its tall pillars, its ancient tombstones, its shadow-filled cloisters, and the wonderful stone tracery of its east window.

"Well," said the inhabitant, at length, "what do you think of it?"

"It's a scandal," said the visitor, "especially in a rich place like this. Why don't they get up a bazaar for it?"—*Dublin Opinion.* (Eire).

Book Reviews

Return to Chesterton

by Maisie Ward

Sheed & Ward, New York, 1952, pp. 336, $4.50

BOTH the book-store browser, who might judge solely from the heft of the book, and the actual readers, who judged from knowledge of its content, might have been tempted to say that in her biography of Chesterton, Maisie Ward had said almost the last word. She herself had no such illusion. She had hardly published the Biography when new material by and about the great G. K. began to flood in upon her.

The present book, then, is the result of her further investigation into the life, work, and character of Chesterton. It contains the personal recollections of many of his friends, some of his unpublished poems (and a few already published), some of his letters, and a rich selection of anecdote. It does not have the flavor of a formal biography, nor yet the off-handedness of a "smoker," where one story about a man is followed by the inevitable "Here's another." In form the book is roughly chronological, more chronological, the author admits, than she had originally planned. But this is, perhaps, the happier arrangement.

Even as mere entertainment "Return To Chesterton" is a success. It has been put together with the calculated artistry of a writer well acquainted with her trade. Yet it is more than mere entertainment. The fourteen chapters sketch a portrait of Chesterton that fairly breathes authenticity, and it is the truly unimaginative reader who will put the book down without feeling that, somehow, sometime, somewhere, he really knew the man and was really in his company.

As for its importance, the author herself best evaluates that when she says, "People who do not admire Chesterton will not wish to return to him: they have had enough in the five-hundred pages of the biography. For those who can never have enough of him, this book justifies its existence merely by being about him. But, quite apart from these personal reactions of enthusiasm and boredom, one must not dismiss the possibility that Bernard Shaw may have been right in calling him 'a man of colossal genius.' If this happens to be so, every detail about him is of importance to his own age, and still more to posterity, when he will have come finally into his own."—Raymond Wm. Gribbin, Baltimore.

Visitations of Our Lady

by Rev. Richard Norton

Foreword by the Most Rev. Richard J. Cushing, D.D., Dedham, Mass. (120 High Street), 1952, pp. 182, $2.50

THIS is a new edition of a popular little work which ap-

peared in 1946, an account of twenty-five visitations of Our Lady. Simple, plain, and devotional, it grew out of the author's experience—the result of a series of conferences to Sodality groups. It would serve that purpose nicely for any of our readers faced with the identical duty, or it could be used with profit as the basis of a series of sermons.

A note from the author informs us that the book may be obtained by seminarians directly from him at $1.50 per copy.—G. J. G.

Effective Preaching

by Rev. Thomas V. Liske, S.T.D.

The Macmillan Company, New York, 1951, pp. 293

AS a professor of speech to students for the priesthood, Father Liske in "Effective Preaching" writes with seminarian readers in mind and with a penetrating sympathy for their needs. Any seminarian or priest will recognize in his language the efforts of a capable speech teacher and homiletician to "sell" his materials to his readers. His constant references to the life and to outstanding religious or secular speakers of our own time tend to captivate men who enjoy meeting their own experiences in other people's books.

There is a comforting simplicity and directness in the author's language that will bring to the mind of many a priest the familiar, down-to-earth manner of a sympathetic professor trying to interest and enthuse classes of 20th century youth in the problems they must face in their own age if, as priests in the pulpit, they are to meet the challenging competition of highly trained and highly paid radio, screen, stage, and now television craftsmen of the spoken word.

Father Liske has succeeded in weaving into one fabric the best from classical sources on composition and delivery without suffocating his readers with their antique language. His incorporation of modern examples of excellent persuasive oratory are the best proof he could advance of the validity of the theory he exposes. His own materials and plan will best persuade his readers of the practicality and effectiveness of the lessons he propounds.—Thomas E. O'Connor, S.S., Seattle.

The Practice of Mental Prayer

by Dom Godefroid Belorgey, O.C.S.O.

The Newman Press, Westminster, Md., 1952, pp. 184, $2.75

DOM GODEFROID splits his treatise into "The Ordinary Degrees of Prayer" and "The Degrees of Mystical Prayer." Very easy to read, it is a helpful and inspiring work. Concrete examples of persons in the various stages of prayer, their consolations and difficulties, are especially enlightening. The work is a definite contribution to the literature on the subject and will be welcomed by all who are in earnest about making progress with their inner life. —Richard Ginder, Pittsburgh.

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Continued from page 411

the St. Louis **Post-Dispatch**, "that the President would not dare appoint a non-Roman Catholic to succeed his Roman Catholic Attorney General" should be so "widely held" in Washington.

The issue, Drummond writes, "is not any question of religious freedom or religious tolerance or religious bigotry. The issue here is whether non-membership in a particular church should debar any American from public office and it is well to have this issue come into the open so that it can be looked at and dealt with." The late Alfred E. Smith would have heartily concurred.

In another recent column Drummond discussed General Eisenhower's religious background. In so doing he asked and answered the following question: "Is there any truth to the circulated rumor that the general has received Roman Catholic instruction and is planning to embrace the Roman Catholic Church?"

Drummond first goes over the family religious background of the Eisenhowers and then addresses himself to the above question.

"As to the circulated report that General Eisenhower is preparing to become a Roman Catholic, I am authorized to state that 'there is no basis at all for the rumor.'"

The rumor got started, Drummond notes, by an anonymously circulated photostatic copy of pages 94 and 95 of a book by Green Peyton entitled "San Antonio, City in the Sun." In his book Mr. Peyton mentioned a 1915 visit to San Antonio by "Captain Eisenhower" and referred to him as a "Catholic in a Catholic city." This misinformation was tracked down by a "persevering" Washington newspaper colleague of Drummond. What we aren't told, however, is whether the rumor was the work of "insidious Catholic propaganda" or the work of a shrewd Taft man.

* * *

FATHER CLARENCE DUFFY: We have received a number of inquiries concerning Father Clarence Duffy. He is on a speaking tour and has turned up on several occasions in association with various left-wing organizations and politicos. A few words on his general background might help our readers.

Father Duffy was born in California but was taken to Ireland by his parents at an early age. There he studied for the priesthood and was ordained. In 1937 he obtained permission from his Bishop, the Bishop of Kilmore, to come to the United States to engage in social work. He associated himself with the Catholic Worker movement in New York and later became interested in rural life activities. During his stay in New York he was given permission to celebrate Mass in that Archdiocese.

In 1949 he became active in the mayorality campaign of left-winger Vito Marcantonio and was asked by the Archbishop of New York to cease his political activities. He refused and permission to celebrate Mass in New York was withdrawn.

Since then he has travelled throughout the country and has spoken on behalf of several "front" organizations. He is being used by them to further their

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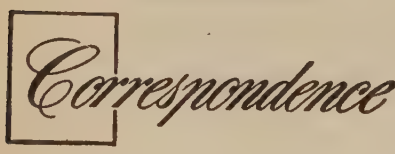
Capital Outlook

ends. On at least one occasion he participated in a political rally, again of leftist leanings, in which egg-throwing and rioting resulted. Father Duffy is unauthorized to speak in any way as a representative of the Church, as his sponsors generally maintain, and when he does speak or appear on behalf of a political group he does so only as an individual.



National Catholic Cemetery Conference

Editor:

IN February 1949 the National Catholic Cemetery Conference was organized. The Conference is affiliated with the National Catholic Welfare Conference and was started as a result of a motion made by His Eminence Cardinal Stritch, at the 1948 meeting of the Administrative Board of N.C.W.C. The motion was that the Directors of Catholic Cemeteries should be encouraged to form an association to consider policies and procedures peculiar to Catholic Cemeteries.

The first Conference meeting subsequent to the organizational meeting was held in 1949 in Boston at the invitation of His Excellency Archbishop Cushing. Other meetings have been held in Buffalo and St. Louis. The Conference will be held this year in Chicago, October 15 to 17, when special consideration will be given to the problems confronting those charged with the care of small cemeteries, both parish and diocesan.

We are confident that the Conference can be of real service to pastors and superintendents of Catholic Cemeteries. The 300 priests and lay members will vouch for that. A monthly publication keeps the members informed of recent developments in cemetery administration and new equipment. Also through the efficient Legal Department of N.C.W.C. we are kept posted concerning legislation both State and Federal that would affect for better or worse the future of Catholic Cemeteries.

We believe that many members of the clergy subscribe to **The Priest** because they so frequently find on its pages a discussion of questions, situations, and problems common to priests. Cemetery Administration is a new phase confronting many priests. It is frequently not understood or misunderstood. The members are anxious to be of help to our confreres in this field of Catholic action. We appreciate the valuable space used to publish this letter, but your publication has been a real source of information in the past, and we believe that many priests will be happy to be informed through **The Priest** that there exists an organization, endorsed by the Hierarchy, that is able to help them with the problems they face in managing a cemetery.

Sincerely yours in Christ,
F. A. Hartmann
Pres. N.C.C.C.
3467 Lincoln Way E.
Massillon, Ohio

Mrs. Hill's Letter

Editor:

I TAKE exception to the Mary G. Hill letter, found in the April **Priest.** She is one of the too militant women in every parish who know more about running a parish than the pastor, and she imagines that parish priests have little or nothing to do. She may have some young priest in mind who thought more of his golf clubs than of his antiphons in the breviary.

Personally, I have little patience with presbyterophagous women and female matadors in parishes who imagine they are pious when they are only bilious, and who think that Mrs. Jones on Fourth Avenue can be brought back to the practice of her religion despite her two divorced husbands and her husband's three divorced wives. A very large percentage of the fallen-aways are inadmissible because of marriage irregularities, so that interviewing them is a sheer waste of time.

Of course, the parsons will reach out for them—these fallen-away divorced Catholics — and claim them gleefully as Catholic converts to Protestantism, because in their book, whilst the indissolubility of matrimony is admittedly a divine law promulgated by the Master, and clearly indicated in Mark, Luke, and Paul, expediency with them takes precedence over principle.

Well-wishingly yours,
B. A. W.
Wisconsin

Reverend Pastor

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Correspondence

Editor:

MARY G. HILL in the Correspondence section of the April **Priest** thinks that priests should "wear out shoe leather in calling at the homes of the churchless people and the fallen-aways."

In principle we priests, I think, agree with her. However, the work in the Lord's vineyard today is quite complex. Hence the Church implements nuns and brothers and lay organizations like the Vincent de Paul and other workers, all of whom specialize in one kind or other of spiritual endeavor. It would be ideal, to be sure, if the pastor could devote some hours each day to calling on the fallen-aways, the ought-to-be's, and the unchurched. But will the kind Mary G. Hill tell me who will carry out the pastor's many other duties whilst he is pounding the streets "wearing out shoe leather?"

I wonder if the good lady is not harboring the common delusion of so many parishioners that the priests, once the early morning Mass is said or sung, have absolutely nothing more to do for the rest of the day.

For her enlightenment may I present a hypothetical case of a busy pastor in an average small community of 4,000, one-third of whom are Catholic. There is one parish, fine new parish school, with an equally impressive parish debt. The pastor has around 300 families. He is middle-aged, healthy, active, zealous; needs no assistant—none available in the diocese anyhow.

A Typical Day's Program

After morning weekday Mass, breakfast, glance at the morning

paper, then to school for religious instructions for an hour or more, then back to his desk to take care of the morning mail which includes requests for certificates of Baptism, Confirmation, and some correspondence with the chancery to rectify a marriage. By now it is 11:30 a. m., so the pastor reads a part of the day's breviary before lunch.

After lunch a limited siesta, then the afternoon tasks of parish administration such as checking repairs to the parish property. At 4 p. m. instruction appointment with one or more converts. At 5 p. m. a visit to a very sick parishioner living perhaps a distance out in the country.

After supper—call it dinner if you like, the writer's income is so low that he still calls it supper—a pipeful of tobacco whilst listening to the late news broadcast, then perhaps confessions till 10 p. m., or perhaps a meeting of the church committee, or the league of Catholic women, or the bazaar committee, or perhaps appointments with converts under instruction.

Now I ask the good Mary G. Hill how does she expect a busy pastor to spend hours "wearing out shoe leather" and simultaneously carry out his parish duties which are musts? During the nineteen years she was a "housewife and mother" would she have had the time to make such visits as she suggests to the unchurched and at the same time attend to her household duties? If the reply is in the affirmative then

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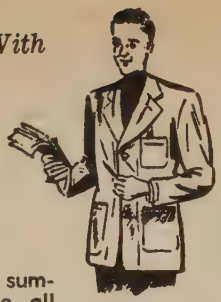

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Correspondence

why did not the good lady do precisely that? This is called Catholic Action and binds the laity as well as the clergy. The winning back of the "fallen-aways" and the "ought-to-be's" is as much the work of the laity as that of the priests.

F. X. F.

Wisconsin

Those Votive Lights Again

Editor:

WE just received an order copy for six dozen vigil light glasses from this bogus candle company: The Wonder Company, 640 Broadway, New York 12.

You wrote about it in your March issue. Thanks a lot. We recognized it right away. It was addressed to Rev. Joseph Speyer here, who never ordered.

In 1947, when I was in Monterey, Indiana, people came around soliciting metals for regilding. I gave them a censor and soon learned my mistake. Others gave them candlesticks, and all lost out—some quite a bit.

Sincerely,

Leo Fredericks

Cheyenne, South Dakota

Editor:

I WAS interested in the communication regarding the unsolicited votive light glasses. Their order was mild compared with mine. I received 36 dozen—wrote in as they did and, on receiving no response within a reasonable time, sent the whole thing back, paying nothing for freight or anything else.

Shortly afterward, before they had their glasses back, I heard

from them. They claimed I had ordered them in a long-distance 'phone talk with a representative of theirs. A lie. But, since I had said I could not use so many, "In return for your blessing, Father, you may deduct $30 from the bill and send only $54 instead of $84."

I will not be on their list again. Their consignment was speeding eastward even while their letter was on its way to me.

Yours, with best wishes for **The Priest.**

George A. Hughes
St. Peter's Church
Canby, Minnesota

Editor:

JUST received a copy of **The Priest** and yesterday six dozen vigil lights. I didn't order them and according to the law (postal) anything sent without being ordered need not be returned and much less paid for.

I have read your warning and now will have some fun watching the Wonder Company of New York trying to collect.

Furthermore, I will report them to the Postal Authorities as soon as I get a letter from them.

Many thanks for the warning and solving a problem of who ordered vigil lights when I just ordered some from a reliable church-goods firm.

Yours in Christo,
Andrew Schulek

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Editor:

I NOTICED in your March issue the mention of the vigil light glass racket, which is being worked on many priests throughout the country. We are the Diocesan owned and operated church goods store and when these glasses started to flood our Diocese many priests reported it to us.

We contacted the Better Business Bureau and they found that this company has been working the racket for some time and had been threatened with prosecution but had promised to stop. All our priests were advised that they were under no obligation to pay for the merchandise or return it. The only thing that the company, who shipped them without an order, could do would be to come and get it themselves, which, of course, they wouldn't do.

You might contact your local Better Business Bureau and they will give you a further report on this racket. It is unfortunate that some priests allow themselves to be victimized by such practices. That is why these rackets continue. These people know that if they send out enough they will find enough gullible recipients to make their efforts worthwhile. The priests should be constantly reminded that they are under no obligation to keep, pay for, return or protest anything which is sent to them without an order.

Sincerely yours,
(Mr.) Frank K. Maher
Manager
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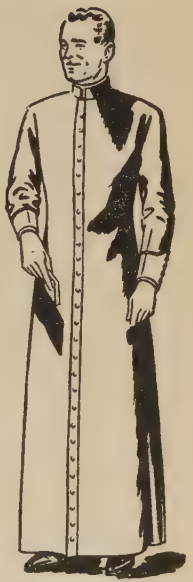

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"A Visiting Cleric Sees Red"

Editor:

I have a comment on a sort of an aside by Peregrinus Regularis in his article "A Visiting Cleric sees Red" in your April issue.

He decries sentimental funeral sermons he has heard as adding injury to the insult of broken rubrics in the Funeral Mass.

Now I'm not a peregrinus, regularis or otherwise; I'm very much of a pastor stationarius. (If you knew my weight, this would be a fair piece of humor.) In other words, I haven't heard many priests preach funeral sermons. Yet I've heard a fair number of funeral sermons, for I've never had a funeral in my twenty-one years as a priest, including baby funerals, at which I did not preach. And, if I may say so, I do not think that my funeral sermons were ridiculous; I think that they bolstered the faith and the love of God for people whose souls were hurt by the trial of death.

I think it quite proper for the pastor to preach a little sermon on every occasion that brings him before his people. I particularly can't see why, on the occasion of the burying of the dead, when mourners so often need an encouragement to their faith and when circumstances are so perfect for awakening the indifferent, the priest should have to meet the people with a stony silence.

I was particularly surprised that a priest who says he has preached in many places should ask, in connection with funerals, "Why

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should there be a sermon?" I think priests should be advised to work at something that is worth hearing, instead of merely being told to read something out of a book.

At Weddings Also

Father Peregrinus made a point that struck me in this fashion: Why be so silly as to preach a funeral sermon? You are not so silly as to preach a wedding sermon. Well, Father Peregrinus, I'm your man. I do preach a little sermon at weddings. And while we're on the subject of observing rubrics, there is one in the Wedding Mass suggesting a bit of a sermon after that final portion of the nuptial blessing.

Father Peregrinus finally advocates funeral sermons anyhow. The only trouble is that he calls it an exhortation. And what he had condemned as ridiculous funeral sermons he should have called "eulogies." I think priests should have the difference between funeral eulogies and funeral sermons carefully called to their attention, and then should be commanded to forego the former and encouraged to preach the latter.

I rather suspect that priests who make a farce of the funeral "sermon" don't do much better on Sundays. On both occasions they may stand there unprepared. I never preach at funerals, or weddings, or on Sundays without having written down what I will say. And I may spend hours preparing even the "little sermon" for the special occasion.

Some time ago a confrere said to me that the priests of the U.S. are negligent in two things: helping the people in the confessional and preparing sermons. Now I believe that by those two items well

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done we priests help our adult people in their spiritual life more than by anything else. But, as I told that confrere, remember—you can never enter it as a news item in the diocesan paper that you spent ten hours preparing a Sunday sermon. Everyone else will stand there on Sunday, too, and will appear to have done as much as you. And if you hear thirty confessions carefully whilst another hears sixty in a hurry, he has the statistics in his favor and you appear as the loafer.

Unless you are on the spot observing, you can't judge the efforts or the worth of a priest by the time he gives to a confession or the time he puts into sermon preparation. You simply don't know that he is applying that time. And I'm sure that this is a temptation to many to hurry those items along in favor of some activity which you can prove outwardly to have been an activity.

At any rate, Father Peregrinus, you have preached great sermons in many places. I'm trying to preach good sermons in my own little place. Don't laugh at me for doing that.

Very sincerely,
Wilfred G. Birk

St. John's Church
Lastrup, Minnesota

Currente Calamo

Continued from page 406

find that most priests agree on the new discipline as a big improvement: easier to remember, easier to quiz penitents about—and the people kept it. There was no little inconvenience about its

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observance, too. That midday abstinence got pretty trying toward the end, and we were all happy to see Holy Saturday roll around, especially "Julie." But whoever thought the idea up hit it just about right—a modicum of dietary penance without complications.

Another Boner

A COLLEGE prof dropped in for lunch the other day. It's always nice to have a visitor at lunch in a rectory—especially a college prof. Anyway, he told us that in an English test at the turn of the semester he asked his students to spot the following verses from Browning's "Home Thoughts, from Abroad"—the first two lines, as a matter of fact:

"Oh, to be in England

Now that April's there . . ."

One of the school's better known athletes gripped his tongue with his teeth and earnestly set pen to paper:

"These lines," he wrote, "are from a poem by the famous Englishman, Robert Brownie. The poem is entitled 'Home Thoughts of A Broad.' "

Father says he passed the student.

Sic Transit Gloria Mundi

AT the Edgewater Beach Hotel in Chicago, nine successful world financiers met one day in 1923. They were:

Charles Schwab, president of the largest independent steel company;

Samuel Insull, president of the largest utility company;

Howard Hopson, president of the largest gas company;

Arthur Cutton, the greatest wheat speculator;

Richard Whitney, president of the New York Stock Exchange;

Albert Fall, a member of the President's cabinet;

Jesse Livermore, greatest "bear" on Wall Street;

Ivor Krueger, head of the world's largest monopoly;

Leon Fraser, president of the Bank of International Settlements.

Twenty-five years later, all of them had died broke, gone to prison, committed suicide, or died insane.

The Acts of the Martyrs

ON retreat this year, we spent a few hours reading through a modern chapter of the Acts of the Martyrs—a little over a hundred pages entitled "The Martyrdom of Silesian Priests, 1945-46." Few works have moved us as deeply as this little volume.

After the war, when the Russians moved into Silesia, they martyred about 72 priests. This book provides a picture of each, where it was available, together with a synopsis of each man's life and the circumstances of his death.

There they are, young and old,

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all of them with the penetrating look of men accustomed to gazing each morning without a tremor into the very face of the Almighty God, men such as you would recognize working all around you in your own diocese—the same aspirations, the same education, the same Priesthood—shot, beaten to death, most often while defending the Sisters and the girls of their parish against rape. And it was all so unnecessary. The war had been fought. It was all over. Sample notices:

"Brier, Josef, Dr. Theol. Act. Circ. priest in Litchenberg, born 24.10.88, ordained 21.6.13, died February, 1945.

"Along with his sister, whom he wished to protect from being raped, he was shot near the vicarage. His sister's body showed that she had been violated. His body was covered with earth where the crime was committed. The priest of Grottkau arranged for a proper burial in the cemetery.

"Brommer, Karl, vicar of G.-Schimmendorf, born 7.3.11, ordained 5.4.36, died February, 1945.

"His body was found on the cellar-stair in the vicarage which had been hit by artillery. He was lying with his feet towards the top of the stair and was shot by Russians.

"Bujara, Karl, Assistant priest in Oderhain, born 1.1.04, ordained 27.1.29, died January, 1945.

"Shot by Russians. Two days previously, he was released from a Gestapo prison, having been arrested for political reasons."

And so it goes, on and on. Many of the notices are longer, pieced

together from the testimony of the witnesses.

A heart-breaking document indeed, but at the same time a source of pride and inspiration. These were ordinary men like ourselves, yet at the call of duty, they rose to heroism and won the palm of martyrdom. Mirabilis Deus in sanctis suis!

The book can be ordered from the Verlag "Christ Unterwegs," Schubertstrasse 2, Munich 15, Germany. No price is indicated, but it's paper-bound, so it couldn't cost very much.

Three Worst

EVERYONE has heard by now of the hundred best books plan. But here is the reverse of it. What in your judgment are the three books that have exercised the most baneful influence on American history? Perhaps we can start a new parlor game.

The whole idea was suggested by a column conducted by Bruce Barton who enumerated in this order: "Uncle Tom's Cabin," "The Influence of Sea Power Upon History," and "One World," authored respectively by Stowe, Mahan, and Wilkie. Barton did not make a categorical assertion, as we recall but offered interesting reasons for elevating these three books to a new kind of Hall of Ill Fame.

We have had considerable difficulty in making our own selection. Do we suffer from myopia in insisting that at least one of Blanshard's

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books be on the list? We'd prefer his latest, not because it has any originality or particular novelty but because it so well expresses the current secularism and inchoate totalitarianism which after all is the threat today, and all of it masked under the guise of American democracy. Or are we doing him too much honor?

A second claimant to a place in this trinity, at least in our judgment, is Chief Justice Holmes "The Common Law" which appeared in 1881, the influence of which coupled with the strong personality and acid wit of the Justice has done so much to make law the tool of governmental policy.

Something by John Dewey should certainly come next. But here our embarrassment comes from the very prodigality of the author. What book would one single out? "Democracy and Education," one of his best known books is probably also the most influential. Dewey has made American education whether one likes it or not. No one can come up to him for leadership—he is in fact the only American, it has been remarked, about whom there has gathered a school of philosophy.

Blanshard may well disappear in a brief time but "his" ideas, precisely because they are not really his, are here to stay. The historian of the future will reckon with them, perhaps forgetting their present propagandist. Holmes and Dewey have already made the pages of history and it is hard to contemplate their ever being erased while naturalism, pragmatism, expediency, and a loathing for logic and contempt for the intellect prevail.

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